

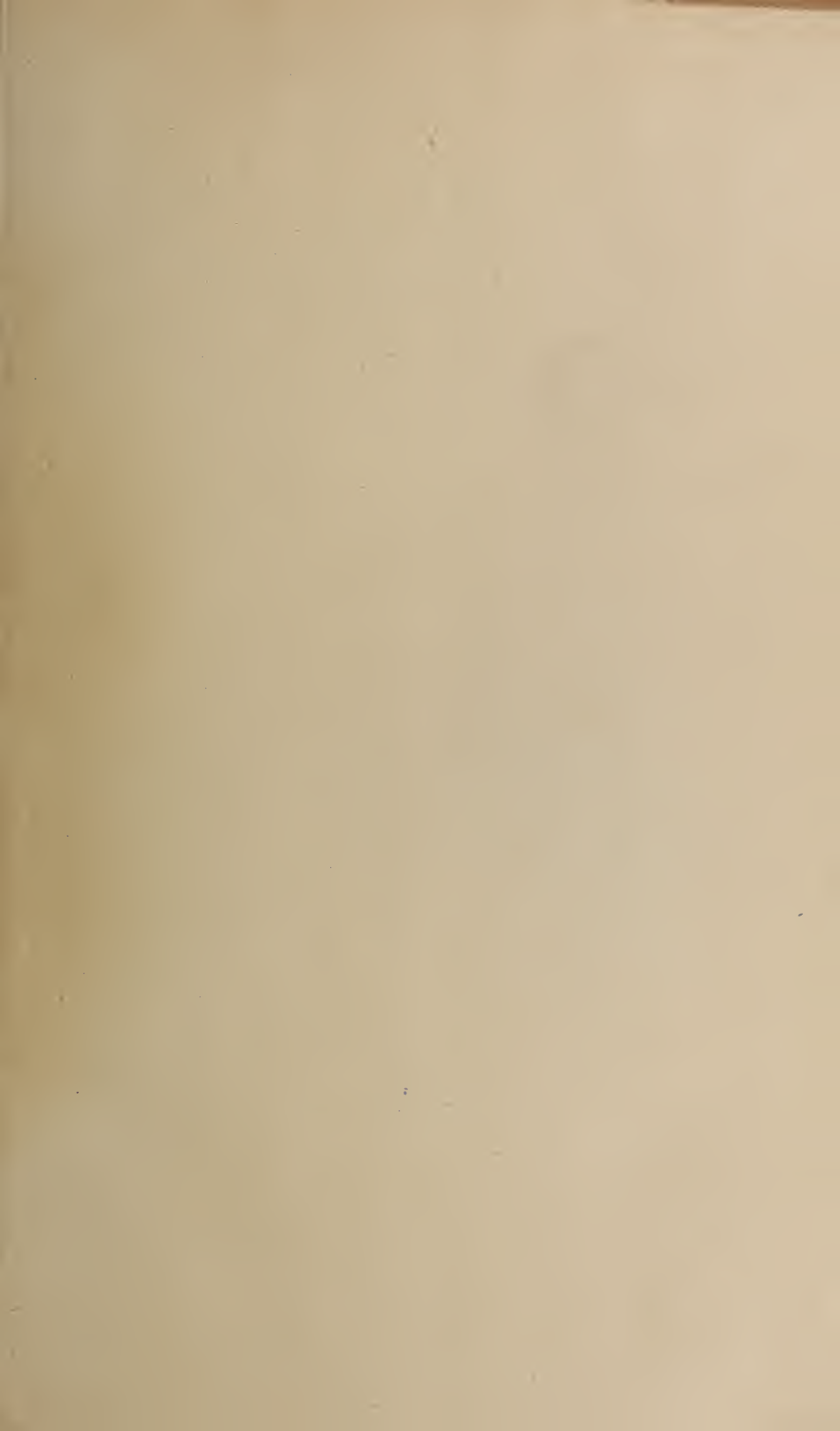


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THE  
MISSIONARY HERALD

MARCH, 1879



VOLUME LXXV

NUMBER 3

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THE  
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STIRRING news of progress in our missions in the Madura district, Southern India, will be found in the letters from Messrs. Chandler and Howland, both sons of missionaries, who after five years of personal labor are permitted to reap a remarkable harvest. In connection with these letters it might be well to read the article on "What retrenchment means." The young people will find a double number in their department for this month.

OUR readers have not forgotten the generous offer of £1,000 made last year by Robert Arthington, of Leeds, England, in case the American Board should establish a mission within a designated territory in Central Africa. A yet more generous proposal now comes from Mr. Arthington, to give £2,000 additional to provide a steamer to be maintained on the upper waters of the Congo, or Livingstone River, to be used in transporting missionaries and supplies for them to the proposed mission. This new offer raises again, and with added force, the question, "Where are the men, and, especially, where are the supplies?" A very large sum would be needed at once, and annually thereafter, to maintain this mission. In view of the fact that the receipts of the Board for the first five months of the present financial year are less by \$28,000 than for the corresponding period last year, it seems impossible to undertake any new enterprise now. Retrenchment, sharp and sorrowful, has been begun in existing missions where the harvest from seed already sown only waits for more reapers. Will not the noble offer of this English friend of missions inspire Christians in this land, and especially those to whom God has entrusted large means, to fill the Lord's treasury, so that existing missions may be maintained and the heart of Africa may be reached!

IN the valuable general survey of missions by Dr. Mullens, given on another page, no reference is made to what has been accomplished in Japan. No field exhibits more rapid progress or gives more promise for the immediate future. At the convention of Protestant missionaries in Japan, held at Tokio last May, it appeared that there were in the Empire 104 missionaries, including 38 single ladies. Forty-four churches have been organized with a total membership of 1,617, while 173 students are in the "Training Schools" preparing to be preachers and teachers.

WE have to record the death of Rev. William Warren, D. D., who for twenty-two years faithfully served the cause of missions, as District Secretary of the American Board for Maine, New Hampshire, and Vermont. Throughout the section in which he labored so long he was known by old and young as an able and indefatigable minister, and there are multitudes who for a generation to come will associate their first thoughts of foreign missions with the vigorous utterances and striking form of Dr. Warren. Failing health impelled him last year to resign his connection with the Board, and so soon after closing his work has he been called to his reward. He died January 28. For an appreciative notice of Dr. Warren our readers are referred to the *Christian Mirror* of February 1.

AN article in the *Indian Evangelical Review* gives interesting details concerning self-support among the Karen Christians. For twenty-five years the Bassein Karen churches (numbering, in 1877, sixty-seven, with 6,556 members) have borne the entire expense of supporting their pastors, building their chapels and parsonages, maintaining at the same time, with some government aid, many schools. They have also contributed generously for various missionary operations. The 16th of May, 1878, was the fiftieth anniversary of the baptism of the first Karen convert, Ko-thah-byu, and the event was celebrated by the dedication of the Ko-thah-byu Memorial Hall, to be used as a place of worship and a school for 300 boys. The contributions of these Christians for 1878 amounted to not less than 50,000 rupees (\$25,000), or between seven and eight rupees to each church member. This from men whose ordinary wages are from six to ten rupees a month.

THE method pursued by a native pastor among these Bassein Karens, in dealing with stingy and miserly men, is reported to be unfailing. "He would go with one or two of his deacons and labor with the brother all day. Perhaps the man would disappear and go to his work. If an apology was offered, it was readily accepted. They were in no haste. They had come to make him a good long visit. They would sleep with him that night and have a good long talk about the Kingdom of God. A second night was rarely necessary. The next morning, after family prayers, he was almost always ready to meet their wishes."

IN 1869 the Woman's Board of Missions of the Interior undertook the support of its first missionary, Miss Porter, of China. In 1879 it maintains twenty-two missionaries in thirteen mission fields of the American Board. The review of these ten years of labor, as given by Mrs. E. M. Humphrey, and the Tenth Annual Report, both presented at the meeting of the Board of the Interior, at Kalamazoo, Mich., November 6, show clearly the value of this agency. Nine of the thirteen Western States have organized branches embracing above 669 auxiliary societies. The aggregate receipts of the ten years amount to \$148,178.41. This is a noble record, and yet only the Master, who knows all human abilities, has a right to say of any one, "She hath done what she could."



A SIGN of the changed state of affairs in Turkey is seen in the elevation of Haïreddin Pasha to the Grand Viziership. This gentleman who now has a controlling influence in Turkish affairs, is the author of an essay on *Needed Reforms in Mussulman States*. In this essay he seeks to prove from Mohammedan law, quoting from the Koran, that "there is no antagonism between its precepts and the development of science, which he recognizes as the blessing of nations, and of which the basis is liberty, civil, political, and intellectual."

THE secular papers have reported the disaster which has befallen a column of British troops marching against the Zulus in South Africa. The scene of the conflict was near the Tugela River, the northern boundary of Natal, and so north of the stations occupied by our missionaries. It is eminently fitting that Christians should pray God to do in this case what he has so often done in the past, make war a plow-share to open the earth for the reception of the good seed.

FIJI ISLANDS. — Allusion having been recently made by one of the secretaries in a missionary discourse to the great change wrought by the Gospel upon the Fiji Islands, a stranger introduced himself to the speaker at the close of the discourse, saying, "I wish to give my personal testimony to what you have just declared in relation to the Fiji Islands. In the year 1846 I was upon one of those islands, being then a boy, and was present at a cannibal feast presided over by the king. Six years later I was upon the same island, being then master of a vessel, and upon the same spot where the cannibal feast was held united with an assembly of three thousand persons in Christian worship, and heard the same king publicly avow his reception of Christianity."

DR. BERRY and Mr. Atkinson, of Kobe, Japan, have recently made a tour of exploration upon the island of Kiusiu. They were very cordially received by three hundred of the gentry of Fukuoka, but left with the impression that the time had not come to establish a station there. The new church at Kobe was dedicated November 21. It is a very church-like structure, with pews and tinted walls and matted floors, and a gallery, which can be shut off from the rest of the church by folding paper doors, to be used as a Sabbath-school room. The church seats 400, and cost \$1,446, of which \$300 were for the land. One eighth of the cost was a gift from the missionaries, and after every bill was paid \$4.80 remained in the treasury.

ON the recent departure from her home of one who has undertaken to be a missionary in Mexico, a friend writes: "Her parents have given her up to the work with a beautifully calm and Christian consent, though greatly needing her, to human view, the mother being almost blind, no son in the family, and their means very moderate; yet there was no "taking on," no lamentations, no undue protrusion of the greatness of their sacrifice. Though the cost be great, yet such cost is not loss, but investment in riches that perish not, at divine compound interest for eternity."

AN expedition sent out by the English Baptist Missionary Society to explore the territory south of the Congo, or Livingstone River, has returned after a successful tour some 200 miles into the interior. They propose to occupy, first, San Salvador, making that place the base for operations in the regions beyond.

THERE are in the world some two hundred Bible societies, and their issues are immense. The British and Foreign, and American Bible Societies have together sent forth nearly four millions of volumes during the past year, offering sixty-four new translations of the Word of God. Seven hundred and forty thousand copies of the Scriptures, in whole or in part, have been called for in Russia. The American Bible Society expended last year \$89,832 in its foreign work, largely in Turkey, China, and Japan.

WHOSE OX WAS GORED? — A mob of Chinese (not American) “hoodlums,” at Foochow, recently attacked some of the English Church missionaries and burned their college building. The British consul warmly expressed his indignation to the authorities that foreigners should be so treated and their property destroyed. The Viceroy is reported to have replied, “My people in San Francisco have had *their* houses burned and been shamefully abused. I can sympathize with you in your indignation. You are right in your feeling.”

REV. DR. LEONARD BACON, in an article in *The Christian Union*, speaks of Secretary Alden’s paper, read at Milwaukee, on “The proclamation of Christ among all nations a personal responsibility,” as follows: “I have just been reading it for the third or fourth time, and I cannot but wish that every pastor of a Congregational church, or of any other church, would study it till it should become an inspiration to him, and would then preach the substance of it to his own people, in his own way, out of a glowing heart. The result would be in this year 1879 a large increase of prayers and offerings for the spread of the gospel through the world.”

THE Annual Meeting of the Woman’s Board of Missions, Boston, held in Mt. Vernon Church, Boston, January 14 and 15, brought to light the fact that there are connected with it between eight and nine hundred auxiliaries and nearly five hundred mission circles among the children. The receipts of the year from donations and legacies amounted to \$65,728. The meetings were large and enthusiastic, and the announcement of a gift of \$25,000 from a lady, to cover the amount pledged by the Woman’s Board to Armenia College, and to add to its endowment, called forth expressions of deepest gratitude both in prayer and song.

THE lists of missionaries and of stations, with pronunciations, given in the January number of the *Herald*, have been issued separately, and may be had on application at Room No. 14, Congregational House. A variety of missionary leaflets for free distribution may also be found at the same place. — A Concert Exercise, having for its subject the missions of the American Board, the author being anonymous, has been issued by Eben Shute, 52 Bromfield St., Boston, and it is reported that similar exercises are in preparation in other quarters.

## WHAT RETRENCHMENT MEANS.

RETRENCHMENT in the foreign work is a far more serious calamity than is generally believed. The relative loss to the work is by no means proportioned to the difference in expenditure, as, for example, the difference between four hundred and fifty thousand and five hundred thousand dollars. The retrenchment tells largely on the actual value of all that remains. It is like pruning a fruit tree, by lopping off the out-growing shoots and twigs which were to bear the fruit. The body of the tree and the main branches are preserved, but very largely at the expense of the fruit which the tree ought to produce. A certain amount is required for the general work — for expenses of missionaries to and from their fields, for dwelling houses and the support of missionary families ; and as these expenses are graded down to the lowest possible sum, large as it is relatively to the whole amount expended, the retrenchment falls on the small sums asked for opening schools and preaching places at new points, on the grants in aid for the support of native preachers and pastors, or for the education of youth in training for a native agency. Hence it is that retrenchment seriously impairs the value of the entire expenditure.

There is not a station of the Board but is to suffer in this way the present year ; not one in which missionaries are not pained to see the results of past labor and self-sacrifice falling short of what they ought to be and of what they feel might be, if but a little more, a tenth only, could have been added to the appropriations of the year. The sole alternative to the retrenchment made is the giving up of one or more missions and the recall of the missionaries.

The first response that reached the missionary rooms from the foreign field, after sending out a statement of appropriations for the current year, was from Constantinople and Broosa, where the missionaries, though they had asked for salaries only such as they felt they must have, and though no reduction was asked or suggested by the Board at home, yet rather than have the work suffer as it otherwise would, they have thrown off from their salaries from forty to seventy dollars apiece. Those who have visited these missionaries in their homes know what this means to those families, — fewer books and papers, the less variety of nutritious food, the less expense for needed change and rest, and the more making over and refitting of clothing for themselves and their children. Whether this added contribution to the cause may not cost the Board and the mission too much, in the impaired health of missionaries and in the expense for earlier visits home to recruit, remains to be seen.

We can hardly wonder at this action of these missionaries when we think of the pain it must give them to refuse a village now for the first time asking for a teacher, or a preacher, when only fifteen or twenty dollars would piece out his salary, or to withhold a grant of fifty or a hundred dollars that would encourage a community to provide itself with a chapel or a school house. A little help stimulates wonderfully, just as in this country the promise of a small sum to pay last bills gives a new impulse to the cause, and secures the fruits of past labor.

Five hundred dollars more this year for each station of the Board in the Turkish Empire, in India, and in China, yes, all round, how far it would go! How much of hope and courage it would have added to the hearts of missionaries, and to the native Christians! How much greater the probable results of the year in the evangelization of hundreds and thousands of souls that must be left still longer in darkness and sin, unwarned and unsaved!

Nor is it the least painful fact connected with retrenchment that the erection of much needed buildings for training schools, and in some instances for the comfort of missionary families, must be deferred to another year. When we consider the success that is attending missionary effort, the calls for enlargement at almost every point, the relative ability of the home churches as compared with thirty or forty years ago, and the small advance in the contributions to the work abroad, this long continued retrenchment may well be a burden on the hearts of those who labor and pray for the coming of the kingdom of Christ.

P. S. Since writing the above, a letter has come from one of the brethren in Eastern Turkey, from which the following extract is taken: "It is unnecessary to speak of the paralyzing effect of this action on our work. Just before the mail came in, I was talking with a young man about going to Ordo as preacher for the winter, there being none there now. I must now veto the project, one consideration being to save the forty or fifty dollars of expense that would be incurred. You tell us distinctly that we must make no attempt to enter Russia, and I am fearful the expense involved in employing the three students from Marsovan for the vacation may involve us in debt. We are stopped from seeking any new openings in our work, and we must not press forward too eagerly to enter the openings created by the developments of the war. We have been sowing the seed in hope, and now that the ripened grain is ready for the sickle, we are stayed from reaping and gathering into barns. For this I cannot blame the officers of the Board. They can only give what they have to give; but I am amazed that the churches, more particularly the pastors of those churches which give nothing to foreign missions, do not see the importance of this work and feel that it is a privilege to share in it. At this poor dying rate, when will the world be conquered for Christ?"

The same mail brings a letter from Erzroom written in reference to the three young men from Marsovan, before news of retrenchment had been received, which says of them: "One is out on the Passim plain, which is some thirty miles towards Kars, and the other two are at work on the Erzroom plain, selling books and preaching among its forty villages, where heretofore all doors have been shut against us. These young men find warm receptions and attentive audiences. We do hope and pray for a rich harvest from the winter's work among these villages." Who would begrudge a hundred dollars to keep these three young men at work the present winter in these villages so lately suffering from all the evils of war and famine, and now for the first time ready to receive the gospel?

This is but a sample of what is to be found in all of our great mission fields, in Turkey, India, and Northern China; a sample of what is expected by every mail for the next six weeks!

## WHAT IS MY PART IN THE WORLD'S EVANGELIZATION?

BY REV. A. J. F. BEHREND, D. D., PROVIDENCE, R. I.

THE question assumes that the world is to be evangelized, that under the spiritual and invisible leadership of Christ the earth is to be reclaimed to righteousness. Not duty alone, as growing out of the great command of our Lord, but hope also, grounded on the assurance of his living, victorious presence, pushes the church to so stupendous an endeavor. The inspiration of missionary devotion is not merely the clear conviction that the work ought to be done, needs to be done, but also the glad affirmation that its prosecution is favored by the inmost pressure and the whole sweep of the Divine administration. "All power . . . is given unto ME, go ye therefore;" the Great Captain's word is not only our justification, but the pledge of success.

What now is my part in so great a work? It is committed to the church universal, of every age and nation. The work of the centuries can be done only by the consecrated force of the centuries. Even the apostolic devotion could not achieve humanity's renewal in half a hundred years. The moral and spiritual inertia was too much for even inspired hands to break. The kingdom of heaven *must* come in the way of the leaven and the mustard seed. By no arbitrary decree is the great and universal regeneration delayed; for even if the church's zeal should be increased an hundred fold, we still must wait for those slow, mental and moral processes that are involved in radical and permanent national transformations. The very conditions of the work, therefore, limit and define my personal responsibility.

Besides, my years are few. My capacities are limited. There are millions whom I cannot reach. The sphere of my personal influence is narrow, and God certainly does not hold me responsible for the naturally impossible. If, however, the world's evangelization is beyond the power of my hands, it need not and ought not to be foreign to my thought, and heart, and aim. The same law that binds the material universe into majestic and orderly unity, marshals to service every mote flying in the sunbeam. It pulses both in atom and in star. So should my life be shaped by the passion for the universal sovereignty of Christ.

I am called to *believe* in the world's evangelization; so to familiarize myself with the testimony of the Divine word and the movements of Divine providence, that I shall be as certain of the world's conversion as I am of the sun that flames above me. It will prove an unintended blessing to the church if the recent millenarian conference shall provoke a truer study of the Scriptures, and kindle, as such study is sure to do, a diviner faith in the rescue of the very world we live in.

To faith I must add desire. My heart must go with my understanding. It behooves me to cherish the disposition of universal good will, to suffer the Divine love to impart the quality to my own. He has no pleasure in the death of any, or in any part of that ruin. And so I am to love my en-

emies and desire the salvation, present and speedy, as well as ultimate and eternal, of all flesh.

Out of the abundance of the heart the mouth speaketh. My prayers cannot fail to follow my convictions and desires. The Lord's prayer is full of petitions in the plural number. This is to be the quality, not of an occasional petition, but of my every supplication, carrying into the privacy of my devotions the burdens and needs of the race. "Thy kingdom come" must be the passion of my life. I must pray for all I know, and for all whose faces I have never seen; even as Paul's heart's desire and prayer to God for Israel was that they might be saved. Many of them he could not possibly reach, many bitterly opposed and persecuted him; but neither ignorance nor hatred could check the petition. Here is a very grave and pressing duty and joy, to desire and pray for the immediate and universal success of the gospel; to pray for it as we should pray for bread in the day of famine, or for peace in the time of war, or for health in the hour of pestilence. There is a prayer that refuses to take the measure of confronting obstacles, to whose vision a thousand years are as one day, conscious only of the imperative necessity, and winged by a faith that overcomes the world.

Such prayer will not spend its force in the utterance. It will fashion the life while it moves the lips. The kingdom that I pray for, I must welcome to my own heart, for in me, too, must that reign of righteousness be established. This brings the foreign missionary work very close to my daily life. China and Japan are many miles away, India and Syria are far from my door, but I may bring them near me in thought and prayer, and I may enrich *them* when I make my own life holy. If it be true that every motion of my hand pulses through the spaces until the waves reach and beat against the stars, none the less true is it that every true life is the world's inheritance. The world's evangelization is attainable only through the operation of cumulative moral and spiritual forces. The quality of our religious life goes forth with every missionary we appoint, and every dollar we appropriate; so that righteousness at home cannot fail to cross the seas in the ships, to commend and enforce the gospel that is preached. It is true of the heathen, as it is among us, that the only Bible they will be disposed to read and test is the Bible of a living discipleship. Not ideal, but concrete Christianity, conquers the world. "Ye are my witnesses," said the Lord Jesus. If foreign evangelization moves slowly, it is largely due to the fact that the old leaven has not been cast out at home. We know that missionaries are hampered in their work by the open sneers and the shameless lives of many representatives from professedly Christian nations. Who shall compute how long the Christianization of China has been delayed by the infamous opium war? We need more prayer, more money, more men; but the increase in quantity needs to be charged with a higher quality, so that every dollar shall represent a more sinewy and practical godliness. We need holiness; and that is but another way of saying that we need a baptism of the Holy Ghost.

That will open the purses. That will unclasp my wallet. Believing in the kingdom to come, desiring its advent most earnestly, praying for it with

all my heart, yielding up my daily life to its holy and blessed control, I shall count it an honor and a joy to consecrate my substance to the Lord's work. There will be spontaneity in the benevolence, whether the material gift be copper or gold. The Lord loveth a cheerful giver; and where the Lord's love goes, there goes power.

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### TURKEY SINCE THE WAR.

REV. C. C. TRACY, after an absence of three years from the Turkish Empire, has recently returned to his former station, Marsovan. His account of the changed condition and views of the people is here given. His record of missionary labors will be found among the "Letters from the Missions."

You may be glad to know what are our impressions in regard to this country and people, on taking a fresh view, after an absence of three years. We see much that is striking and suggestive. Our eyes seem to discern the beginning of a new order of things — something which those who have been here steadily through the war may not so much notice. We had no sooner set foot in Constantinople than we were struck with the different appearance of the Turks, especially the soldiers; a more meek and quiet deportment was manifest in streets and on steamers, where they used to behave with insolence. I noticed that soldiers on the boats obeyed even the coffee-venders, and sat where they were told to. In the interior, too, there are striking differences. Frequently, as I pass through the streets, Turkish women meet me with open faces; three years ago they drew their veils instantly whenever a man appeared. It is possible to talk with many Mohammedans on religion, which was not formerly the case. Thousands of Turkish soldiers are returning home from Russian prisons, — of course, burning with hatred of the Muscovite, you will say. No; precisely the contrary. I am surprised to find that the Russians captured their hearts as well as their bodies; they give glowing accounts of the treatment received at their hands. "They gave us good food," say they, "and kind care, and clothes and books." The soldier's prayer now is, not particularly for the Sultan, but that "he may rule who will rule best." These soldiers are scattered, and are scattering their sentiments all over the land, if those who come this way are an example. I hear the opinion expressed that if the Turkish common people are summoned again to fight against the Russians, they will refuse to go, or going, will gladly be captured by them. I think it safe to say that the Turkish people love the Russians more than the English — admire the foe that crushed them more than the friend that, they say, failed to bleed for them.

The Turks feel conquered. The other day a teacher in Marsovan told one of us a dream of his. In the night visions he had seen the crescent moon fall from out the western sky. He was perplexed as to the meaning of the dream, but though the missionary did not volunteer an interpretation, his own countrymen will do so readily. With the loss of power and prestige, there is, at least, some change in religious sentiments, though the change may not, at once, appear very strikingly. A few days since a prominent

pasha, publicly and in the presence of one of our preachers, rebuked a company of Mohammedan religious teachers, saying: "Your bigotry has lost you the respect of the government." The same pasha asked for some books explanatory of the New Testament.

There are, also, external changes. Wagons are running on our roads, where, three years ago they were unknown — introduced by refugees from Roumelia. This leads to road-making. Colt's revolvers are sold everywhere in the markets; they are in the hands of muleteers, of travelers, of Circassian robbers, where we used to see only flint-lock guns. Potatoes are now a commodity in the markets. The condition of the interior appears better than that of the capital; there is more prosperity, certainly, in these parts, — that is, the incubus of depression is greater at the capital than here. The people stand in expectation of some change of administration; there is a hope in their hearts of something better. The other day, in Tocat, we were examining some old ruins. The Turkish boys gathered about us and asked us if these ruins were to be rebuilt. "Is that possible?" we asked. "It is, if you say so," they replied. It seems that some idea of a general renovation of the country has fastened itself upon their minds.

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#### WORK AMONG THE INDIANS. THE EPISCOPALIANS.

THE Episcopalians are now doing more than any other body of Christians in this country for the evangelization of the Indians. They have missions among the Oneidas, the Sioux, the Chippewas, the Dakotas, and the Shoshones, sustained at an expense of about forty thousand dollars a year. The missionary force includes one missionary bishop, ten white clergy, ten native clergy, sixteen native catechists and teachers, and fifteen women helpers — fifty-two in all. Forty-two of these are among the Dakotas, in close proximity to the missions of the American Board.

It is an interesting fact that this work of the Episcopalians is largely dependent on the efforts of the women of their churches, working through a society auxiliary to the Board of Missions. From the last report of this society, it appears that their cash contributions for Indian work amounted the past year to over \$15,000, besides 166 boxes of useful articles to the value of nearly \$1,100 more. After this, one can better understand the following from the pen of Bishop Hare: "The ministrations of the female members of the mission are such as only Christian women can render, and the influence of their work goes beyond the circle of those in whose behalf they specially labor. Said a leading heathen chief on one occasion: "I do not know about you missionary men, but I am sure," pointing to one of the ladies of the mission, in the distance, on her round of duty, "I am sure that that little missionary woman is good and true."

In reply to the question, "Will Indians work?" the Episcopal agent at Yankton says, "Under the superintendence of the Agency engineer, the following industries are conducted entirely by Indian workmen, taught their trades during the last three years: one grist and saw-mill, steam power, with circular saw, turning lathes, iron and wood planing machine, corn mill, one



tin shop where all the tin ware used by the tribe (in number over two thousand) is manufactured, carpenter and blacksmith shops, slaughter-house, and issue-rooms. Again, under the direction of the Agency farmer, all outside and farm work is done. Indians, who three years ago were seen lounging about in gay blankets, feathers, and paint, are now to be seen in white men's clothing, behind the plow and cultivator, and cutting grain and hay with reaper and mower."

These results are in full accord with those reported by our missionaries laboring among the same people, and with the results of efforts, years ago, among the Cherokees and Choctaws.

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### FINANCIAL INQUIRIES.

THE receipts for the first five months of our financial year from regular donations fall short of those of the same period for the preceding year \$5,891.93. Legacies for the same period are less to the amount of \$22,030.15. At the present time, therefore, as compared with last year, the treasury of the Board is nearly \$28,000 in arrears. Must another letter be sent to the several missions requesting them to make further retrenchment? Are unusually large donations to be soon received from the churches? Are the weekly pledges for the year 1879 decidedly in advance of those of the preceding year? Are the pastors all preaching those stirring foreign missionary sermons, whose abundant fruit will in due time appear? Will a considerable number of churches make a resolute effort for a contribution at least twenty per cent. beyond their annual average? Will special memorial gifts be sent in from expected and unexpected sources? Should there be a large deficiency reported at the end of the year, with whom will the responsibility rest? Who is responsible for the severity of the present retrenchment? It is far easier to ask these questions than to answer them.

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### THE WIDE WORK OF MODERN MISSIONS.

BY THE REV. JOSEPH MULLENS, D. D., SECRETARY OF THE LONDON MISSIONARY SOCIETY.

[Abridged from the *Chronicle of the London Missionary Society.*]

RARELY has there been presented to the church an opportunity of learning the progress and extent of Christian work in the world, such as was enjoyed by the friends of foreign missions in the Conference recently held in London. In that gathering of practical workers, drawn from many lands, accustomed to many races, able to speak many languages, the direct purpose which each and all had in view was to testify to the power with which the gospel is working in various parts of the earth.

#### OCEANICA AND AFRICA.

One missionary, whose people in the New Hebrides have been decimated by the kidnappers, and in their exceeding barbarism have long resisted the

gospel, reported that Erromanga has been faithfully occupied by a succession of missionaries, and it is steadily becoming Christian. Another showed that in Polynesia seven great groups of islands have all become nominally Christian; that in these and their attached groups some four hundred thousand converts, including eighty thousand communicants, have been brought into Christ's Church; that these are largely under the instruction of native pastors, paid by themselves; and that four aggressive missions are now at work in Western Polynesia, one chief element of which is the strong force which they contain of native missionaries. It was shown that among the Indian tribes of North America, once thought so dull and hopeless, whether on the Northwest Coast, over the broad plains of Manitoba, or on the reserves of the United States, many thousands of converts have been gathered, distinguished for their liberality and their personal zeal; and that in some of the tribes there are no heathen left at all.

Respecting the progress of the negro race, and their evangelization, decided testimony was borne by eye-witnesses from both the West Indies and America: while it was also made plain that the missions carried on in the great continent of Africa are both numerous and strong. Not in vain have the three hundred and fifty missionaries in South Africa carried the gospel into the Cape Colony and far beyond it. The slaves have long since been freed; and by perpetual struggles, native rights have been defended against English encroachment at many points, and that successfully. Hot-tentots, Fingos and Kaffirs, Zulus, Basutos, Bechuanas, have been evangelized and civilized. Thirty-five thousand communicants have been gathered into churches, and a hundred and eighty thousand people are adherents of these missions. Education, long in a backward state, at the present time is making progress. The sphere open to Christian effort in South Africa has continued to widen, and is now steadily advancing northwards toward the Zambesi and the populous tribes around it. The new missions in Central Africa are being firmly established in full and harmonious coöperation with one another.

#### CHINA AND INDIA.

Only thirty-five years ago not a single Protestant missionary was living within the bounds of the Chinese Empire; though a few were training themselves and gaining experience in its outlying colonies, waiting for the opportunity which they were convinced must come. Since then, by various steps, nine provinces of the empire have been occupied by settled missionary stations; and at most important points — the twelve treaty ports — some forty missionary societies<sup>1</sup> have placed bands of missionaries, by whose constant efforts their populations have been brought under careful instruction. As the Chinese themselves maintain schools, and desire the education of their children, the direct preaching of the gospel in the vernacular tongues is the most prominent feature in these evangelistic labors. Systematically carried out in fixed places by many workers, English and native, the number of sermons preached in China mounts up to an extraordinary number in the course of each single year. The Scriptures are supplied in ample numbers.

<sup>1</sup> The Missionary Conference at Shanghai in 1877 reported twenty-seven societies as laboring in the Empire. [Ed. of *Missionary Herald*.]

No country has so large and so good a supply of sound Christian literature. Itinerancies are numerous ; and in recent years the other nine provinces of the empire have been traversed, and in part occupied, by missionaries, chiefly of the Inland Mission. Wide-spread instruction, the leavening of the mass, has been a needful and most important step in these great missions. But God has blessed them, also, with true converts. Thirteen thousand communicants, in a community of some forty thousand Chinese Christians, are an earnest of the future, and a great present gain ; and the formation of strong, self-reliant churches and the increase of native ministers and missionaries, are guarantees that that future will be of the noblest kind. The painful famine in China has not been without its compensating blessings. The kindness of foreigners has produced a profound impression upon high and low ; and already thousands of Chinese are coming nearer to Christ's people to ask about the religion from whence such benevolence springs. The Medical Missions hold a strong place in China ; and within a few years the number of medical missionaries in various countries of the world has increased from twenty to a hundred.

In India, the time of harvest has not yet arrived. Its six hundred missionaries, with their three hundred native companions, continue to till, and clear, and sow. Preaching in the vernacular ; broad systems of education ; extensive literatures in many tongues ; humane efforts in famines, pestilences, and pain ; all are employed steadily, and in faith, to make known the good news of Christ's saving love. Good churches, with no despicable number of converts, have been gathered, are growing, are worthy of all esteem. But the leavening of India is the principal feature of the great work carried on for the enlightenment of its people : and the effect of it is wonderful and widespread. Laborers, steady and diligent, patient and full of faith, are the great need of India and China, but already there are signs apparent of the glorious future to which such labors have ever led.

Special advance has been made in recent years in female education. It was shown that the Ladies' Society for Female Education in the East, the pioneer amongst women, after its long and useful career, still occupies the foremost place in this important branch of Christian work. But the Zenana missions of many societies (American and English), and lady missionaries devoted solely to this service, have greatly increased in number in recent years, while "wide and effectual doors," into the homes of Hindu society, are opening in larger numbers every year.

#### TURKEY.

Notwithstanding the wars, the disorder, the poverty of the present, the Christian races of Turkey are progressing in the knowledge of the gospel, and in the nobler life to which it calls them. More than three hundred centres of usefulness have been established in the principal towns and villages of the empire, among Armenians, Nestorians, Syrians, Copts, and Bulgarians. Self-reliant churches, native pastors, schools, colleges, female education, are all advancing among them, as in India and China ; and it has often been confessed, even by their oppressors, that the people of these communities are the most honest and trustworthy that they know. These

racés in Egypt also are waking to the light of a new and brighter day. On the continent of Europe missionary work is carried on in many forms, and the spread of the Scriptures in the spoken tongues has greatly increased. The Russian soldiers during the war purchased thousands of copies for their own use.

#### SIGNIFICANCE OF THESE FACTS.

What a small band the two thousand five hundred Protestant missionaries in the world form, compared with the teeming multitudes and races among which they toil! How small a sum are the \$6,000,000 by which they are sustained compared with the resources of these races, and even the funds expended on the native religions with which they contend! Yet they are wonderfully and wisely located: they are settled at the most important points in the wide realms open to their efforts. And they are exerting a moral influence, are making spiritual impressions, and are breaking down the ancient heathen religions, with a power infinitely greater than the churches which maintain them are at all aware. Would that these facts impressed the churches more. They should call forth missionaries in hundreds; they should secure with ease a ten-fold increase in the funds by which those missionaries must be sustained. But are our home churches aware of these things? Are they aware that the many prayers which they have offered for the spread of Christ's Kingdom are being wondrously heard? Do they know how widely the message of grace is being published: how many faithful brethren and sisters are telling it: and how deeply it is stirring the heart and the life of the heathen world at large? Do they know that the Scriptures are at the present time printed and read in two hundred and twenty-six modern languages: and that from the importance of many of those tongues, such as English and German, French and Russ, Bengali and Chinese, those Scriptures have now become available to three fourths of the population of the globe? Are they aware that during the year 1877 five millions and a quarter of portions of Scripture were put into actual circulation by the various Bible societies? Do they know that in India alone the circulation of Scriptures and books amounts to over nine millions of copies in the course of ten years?

To all who care to listen or to read, the testimony given is strong and clear, that the aggressive work of the gospel in modern times is growing more effective every year, and that it is influencing a wider area of that heathen life which has endured unchanged so long. That gospel is as fresh in its truth, as powerful in its converting influence, as in its earliest days. It saves individual men; reforms households; regenerates nations. Give the gospel time, and it will cleanse the world. It will restore the reign of righteousness, justice, and truth; it will right all wrongs; it will bring man close to his fellow-man, because he is close to God. And as the end of all we shall get "the new heavens and the new earth, wherein dwelleth righteousness."

### “RETRENCHMENT SOCIETIES.”

AMONG the donations recorded upon the books of the treasurer of the American Board, three-score years ago, are several from auxiliary associations in various localities bearing the name of “Retrenchment Societies.” No explanation of the name is given. It is easy, however, to understand its significance. Those were days when young people and others were taught to economize in as many directions as possible, in order that the money thus saved might be given as an offering to Christian benevolence which costs something to the giver. Accordingly they retrenched, not merely out of luxuries, which were few, but from conveniences and even from the ordinary necessities of daily life, — not infrequently from food and apparel, — so that the fruits of their Christian frugality should appear in the proclamation of the gospel in foreign lands. This was the “plain living” in which they believed as a help to “high thinking” and generous giving.

Some such “retrenchment societies” as these doubtless still exist in churches and homes. Economy honored as a Christian grace for the one purpose of increasing Christian benevolence is as genuine to-day as it ever was. To such economy we are probably indebted for a large proportion of the gifts which send the bread of life to the perishing. When such “retrenchment societies” as these are multiplied throughout the land, and every Christian disciple cuts his own expenditures down with glad self-denial in order that the missionary expenditures abroad may *not* be cut down, it will be retrenchment at the right end of the line. How distressing a thing it is at the missionary end of the line is partly told in the present number of this magazine. When shall we learn that the place to retrench is in personal expenditures, and the place to enlarge is in benevolent gifts, and that the two are vitally connected?

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### LETTERS FROM THE MISSIONS.

#### *Micronesian Mission.*

##### SAILING IN THE NAME OF THE LORD.

LETTERS have been received from Micronesia, forwarded by chance vessels touching at the Islands. Captain Bray, of the “Morning Star,” writes from Apemama, July 13, of the progress of the vessel in delivering Testaments and various supplies at Peru and Tapi-teuea. He experienced much difficulty in reaching Apemama on account of shifting currents and winds. He writes: —

“I find no words to express the delight of the blessed privilege the Lord has granted me in the command of a vessel in his own service. The interest

of navigating among these wonderful islands and shoals is far greater than I ever anticipated, and is a pleasant change from the monotonous navigating upon the long voyages I have been accustomed to. To be sure there are squalls, calms, and currents, and I should think two years would make a used-up man of a captain who could not cast all his care on the Lord. I know if I use all the means in my power to reach Apemama, and then am eleven days in doing so, that that is just the number of days the Lord wanted used for that purpose. I know that if, in entering a difficult lagoon, after using all the means in my power, the “Star” should go on a reef

and go to pieces, that would be just what the Lord wanted, and why should I, with my poor blind vision, murmur at the will of the Lord? No; I dishonored the Lord years enough in this manner, and in the few months I have known the 'secret of the Lord' in giving up my will to his, I have lived in heavenly places. Why should we be disturbed, if we are the Lord's?

"I am glad to say I have mates after my own heart, and am convinced they were provided by the Lord. They are full of patience and interest in the Lord's work. Outside of the lagoons, I have not yet found the navigation as difficult as a great deal I have been accustomed to in the China Sea and East India Archipelago. It seems to be plain that I am to trust wholly in the Lord on this voyage, as both chronometers have been going at a rate that I have been unable to obtain as yet, and my marine glasses I lost overboard from the top-sail yard the day we were off Maiana. I thank the Lord that in this case also I can cast all my care on him.

"I am getting *every confidence* in the 'Morning Star.' She works like a perfect little yacht, and I begin to feel that I can depend upon her in every position, and know just what she will do, and having such a vessel, for such interesting navigation, there is no end to the interest I experience."

#### WAR AT TARAWA.

The letter of Captain Bray having been delayed, he added a postscript at Butaritari, under date of July 29:—

"Since last writing we have had pleasant weather, no currents, and fair winds most of the time. We are now at the last place in the Gilbert group, and sail for Mille, July 31. We have been very successful in entering all the lagoons that are accessible, and have anchored as near the door of all the missionaries as possible. At Marakei we could almost pass the boxes from the anchorage of the vessel to Mr. Kanoho's house. Mr. Kanoho did not feel inclined to return to Honolulu this year, as there appears to be a prospect of some trouble

upon the island. Mr. Maka has decided to return with us. At Apaiang I found the teachers from Tarawa, Simon Kabure and John Teraoi. They reported that there had been fighting upon Tarawa since Mr. Haina left, and that they were obliged to leave. A schooner was also there that reported an attempt to land, but were driven off. Mr. Haina and wife appeared anxious to get there, so taking John Teraoi and wife, we left Apaiang one morning, and at dark that evening we came to anchor just off a point in the lagoon between the two war parties. During the night we could see the flashes and hear the report of their guns as they shot at each other."

#### PEACEMAKING.

"At daylight Mr. Haina and wife and Teraoi, took their Bibles, and went first to the party opposing the king, and found them disposed for peace. Two of their chiefs came on board with Mrs. Haina, while Mr. Haina went for the king and one more of his party, and brought them on board. Having now the heads of both parties on board, I was unable, after all the conversation and imperfect interpretation thereof, to ascertain the cause of the war, but I could distinctly understand that they were all disposed to peace. So Mr. Haina drew up a treaty of peace in the Gilbert Island language, which they all signed, and after shaking hands with each other, they sung, 'There is a happy land,' and Mr. Haina led in prayer. After this they went on shore to disperse their bands, and all day long we could see the natives with their guns, goods, etc., going to their homes in the different parts of the island. Thus the Lord used the arrival of the 'Morning Star,' and his servants the missionaries to put an end to the death and devastation that had raged for over seven months. There has been great destruction of property, but not so much of life, as far as I can learn. I shall be interested to know the full particulars upon my return, as you will have them from Mr. Haina."

## North China Mission.

## FAMINE RELIEF.

REV. W. S. AMENT, of Pao-ting-fu, gives an account of a tour made by himself and Mr. Pierson to a district about sixty miles from his station, whither they went to relieve the starving people. He writes:—

“Mr. Goodrich had been there a few weeks before us, and had, in a measure, prepared the way, acquainting the people with our motives in giving aid, and also with our plan of operation. At the time of our arrival the people had been somewhat disturbed by many robberies, some of them very bold. A soldier told me that fourteen robbers had been captured in that vicinity, and several executed. The latter fact was not news to me, as I saw their ghastly heads swung in cages on the street for the inspection of the people. Our method of procedure was, by personal inspection, to find out the needs of a village, secure the names of the families and number of them, and then on the following day give them funds for ten days’ sustenance.”

Mr. Pierson having been called home, Mr. Ament remained alone, ministering as best he could, and going, in the mean time, to Peking for further supplies. He continues:—

“I think I have felt the sensations of a soldier under fire for the first time. Comrades have dropped on all sides from an enemy more deadly and pitiless than the leaden bullet. Never did my religion appear more grand and precious, or the presence of Christ more comforting. Surely the law of compensation holds good in spiritual as in financial affairs.

“Finishing our work as rapidly as possible, Mr. Pierson and I bade farewell to that desolate region and the throngs who came to see us depart, and launched our carts for Peking. I well say *launched*, as the roads, by the recent rains, had been reduced to that state of consistency when liquidity and not solidity prevails. Such roads! The imagination of a Dante could not con-

ceive of worse in the region of the lost. At Ho-chien-fu we separated, he going to Pao-ting-fu, I hastening on to Peking, which place I reached August 2, almost as much dead as alive. But weariness seemed to vanish when I entered the pleasant rooms and grasped the warm hand of good Dr. Blodget, with whom Mrs. Ament had been spending her leisure at the hills. It was refreshing to be in association with this learned and good man.”

## ANTICIPATIONS.

“I am anxious to begin regular, systematic work. How this field of North China cries out for more workers. Our station at Pao-ting-fu would employ two physicians and four preachers, and give them no leisure. I feel more and more that the Chinese demand our best talent. Learning, high scholarship, would find full scope for its exercise in any city of the north. The cordial reception with which we are met in Pao-ting-fu gives us reason to expect that soon the literary and official classes will be listening to our preaching. I anxiously await the day when, in accurate and intelligent phrases, I can preach the gospel of our Lord. I am afraid that long continuance with the people, while unable to converse with them, may blunt the sensibilities and weaken sympathy. The Chinese are as sensitive as any people on earth to these sentiments, and easily distinguish the true from the false.”

## FIRST IMPRESSIONS.

Mr. Willis C. Noble and wife arrived at Peking, October 8. Mr. N. is to have charge of the business affairs of the mission, taking the place of the late Mr. Hunt. In his first letter, dated October 15, he says:—

“I cannot begin to tell you how glad I am that I have been called to engage in this blessed work of spreading Christ’s kingdom in this heathen land, and to follow in the footsteps of so good and consecrated a man as Mr. Hunt. I find the entire mission loud in their praises of his devotion to this glorious work.

I hope, as soon as I get a sufficient knowledge of the language, to take a chapel of my own, and thus spread the glad tidings of salvation. I was eager to engage in the work before leaving America, but after having seen this people in the midst of their wretchedness and utter degradation, my heart has gone out toward them with ten thousand times more eagerness than ever before to preach Jesus to them. I believe, if our young men at home who love the dear Master could only see this poor wretched people as we see them, they would joyfully offer themselves for this good work."

#### GOOD NEWS FROM PAO-TING-FU.

Since the foregoing communications were in type other letters have been received from North China. Mr. Ament, writing from Pao-ting-fu, November 12, says:—

"I have some good news to tell you. Yesterday was our communion Sabbath, and a blessed occasion it was. Four candidates, who had been carefully instructed and examined, were received into our little church. The Spirit of the Lord was present, as he had been in our two preliminary meetings. Two of the four persons received were our servants. One of them, but eight months since, was as wild and crazy-brained a heathen as one usually sees. He could not read and seemed to have no disposition to improve his condition. Yesterday he stood before us a *new man* in Christ. For him, indeed, old things were passed away. In external appearance and manners, as well as in intellectual and spiritual character, he has changed more than any man I ever knew. He reads quite readily, and daily studies his Bible with increasing eagerness. Indeed, the three men and one boy who united with us yesterday are remarkable instances of the leading of the Lord, and are the earnest, we trust, of a harvest close at hand. We are full of hope here, as never before.

"The work among the women, under Mrs. Pierson's enthusiastic superintendence, is branching out most won-

derfully. Indeed this whole region, like that in Shantung, where Brothers Smith and Sprague are at work, seems to be in a ripened state for the harvest. We feel the Lord brooding over us. Already the work has begun in the hearts of our church members, and we await the fire from on high to illuminate the city and region."

#### THE CLAIMS OF CHINA.

These hopeful anticipations concerning immediate and large success in China are fully shared by all our missionaries. Rev. L. D. Chapin, of Tungcho, under date of November 19, writes to the foreign secretary:—

"Your intimation in one letter that the next great advance made in the work of the Board must be in China, thrills our hearts with joy and hope. We trust that action was taken at your late meeting in Milwaukee looking to such advance. God is providentially sounding the call to go forward. If we had more laborers now at work in the famine regions of Shantung and Shansi hundreds, if not thousands, might soon be gathered into the church. It is a new experience in North China, or at least a very rare one, for whole villages to stand ready to listen to the gospel, and in some cases to embrace it. This is the precious harvest God is causing to spring up from the seed sown at the sacrifice of precious missionary lives, and now shall we not be able to reap it?

"The China Inland Mission are making noble efforts to plant the gospel in the interior of China. God is giving them the honor of being pioneers in this glorious mission, but they need to be supported by other societies, and it will be a burning shame to us, among others, if we do not plant ourselves alongside of them at some points, or what is still better, strike out in some new lines of advance. Unless our American churches have less spiritual life than I give them credit for possessing, they cannot comprehend the facts of this glorious missionary campaign, and be willing to be counted out.



“Why do not the young men in our American colleges, medical colleges, and theological seminaries hear the call addressed by the providence of God to each one of them personally to come out and share in the toils and the honors of this service for Christ? I believe that nowhere on the face of the earth, not even in Japan, is there so glorious a field of missionary service as in China.”

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### Madura Mission.

#### CHANDLERPURAM—A CHRISTIAN COMMUNITY.

REV. J. S. CHANDLER, of Dindigul, under date of December 13, writes:—

“My letter of July last informed you of the dedication of a new building in Chandlerpuram. That congregation had grown so as to comprise all of the 174 souls in the place. When few in numbers they had attended service in Silkuvarpatti, two miles west, and about twenty had been admitted to the church there. But now they were too numerous to attend there and had special interests to draw them thither. So they asked to be separated, and the Silkuvarpatti church cordially agreed that it was better for them to form a distinct church. The church was therefore duly organized on the 9th of September. Fifteen members of the Silkuvarpatti church, and the new catechist and his wife from the Pasumalai church, were present to enter into fellowship. Although the people are poor, and have lost much in the famine, all having been pariahs and coolies, yet their number is large and they are all united together, fifty families of them. Moreover, I was very glad to have Mr. Noyes transfer to me one of his best men, Catechist Solomon, who had just finished a course of theology in Pasumalai.

“Since then several more have been added to the church, and catechist and people have met my anticipations. I look forward to having a pastor there within a few years.”

#### AN AWAKENED PRIEST.

“A priest of the Kallar (thief) caste has become interested in Christianity. He succeeded his father as a priest of a sort of a hermitage, in which the various members of that wide-spread caste are accustomed to worship a trinity of gods, and where water is kept for travelers. He had plenty of land, but the famine made it a desert. His caste people always gave him a portion of their crops, but they had had no crops for two years. He had one other means of livelihood. Being a sacred and honored man wherever he went, the people would receive from him sacred ashes and give food in return. A long course of fever had laid him low, and unknown to me he had received a little famine-relief from one of my agents. His horse had wandered away, and while searching for it he was led to the dedication services of one of our new buildings. There I first made his acquaintance, and invited him to the bungalow. When he came I learned that he had some acquaintance with the Roman Catholic priest of Usalampatti, and that the latter had promised to build him a nice caravanserai near the hermitage, in which he could put up travelers over night and make his living, on condition of his becoming a Roman Catholic. He had not considered that a sufficient reason for changing his religion.

“Having no son by his first wife his caste-people had, in order to secure a succession in the priesthood, prevailed upon him to marry a second wife, and both wives lived with him. He began to come frequently to see me, and I talked to him about putting away the heathen signs, the sacred ashes and a sacred orange-colored cloth he always wore. In reply to his statement that if he put those away his only livelihood was gone, and that in that time of famine there was no work, I agreed to give him his food if he would work in my garden. Although he had never worked in his life he agreed to do so, and spent several weeks with me. He had a great desire to learn to read, and after work-

ing awhile would go to his studies. Every day I took an hour to read the Bible to him, and thus finished Luke and Acts.

"At length he was persuaded to give up his sacred cloth, and did so publicly at the meeting of the Church Union in July. He was very anxious to have both his wives become Christians, and would occasionally bring them to see the mission establishment. For some weeks past he has not been to see me, because his caste-people, displeased with his prospective conversion, have issued a public proclamation that they will turn him out of the priesthood and choose another to take his place. Our catechist went to see him and found him faithful to his convictions in favor of Christ. Moreover he has not returned to his former livelihood of giving sacred ashes, but has opened a little stall for the exchange of betel leaf and areca-nut for grain, and is thus earning an honest living.

"As he has not yet learned to read well, I am very anxious to have him learn enough to read the Bible, for then, I believe, he will be taught of God, if not before. He himself has said, 'I wish to know how to read the Bible; for when I talk, people will not listen, but if I have the book in my hand and read to them, it becomes a sword by which I can slay them.' I desire that others should pray for this man, for he seems to be a person exceptionally sensible and honest in his convictions."

#### ADHERENTS, AND CONVERTS.

"The annual returns for my station show that the signs of progress previously noted have all been fulfilled. Although seventeen families who hoped for aid have not proved to be Christians, yet my whole number of adherents has increased by 354, making a total of more than a thousand. The number received into the church is 113, one more than the number received in all the mission last year.

"The contributions of the people, the amount received for books sold, and the

fees received in my schools, have each more than doubled. The number of castes reached has been greater than ever. We never before had accessions from the weavers, or blacksmiths, or thieves, or carpenters, but now two of the latter caste are to be admitted to the church, and three families of the first two are enrolled in our list of adherents.

"This is a good time to work, and it will be all the more joyful if we are not hampered by having needed money withheld."

#### LARGE ACCESSIONS.

Rev. W. S. Howland, of Mandapasalai, writes the following encouraging letter:—

"In my last letter I gave some account of accessions. During the last few months, while some have gone back, many more have joined us. They will number in all over 500.

In June I had the pleasure of dedicating two new prayer houses, built in place of two washed away in December, 1877. The people gave nearly one half the cost in each case. In another congregation, some Christians gave a valuable piece of land in the best part of the village, and they are just finishing a prayer house in place of the one washed away by the flood. In another village a new congregation of fifty have built a large prayer house, paying more than half the cost. The help received from the Board, \$75, has been of great service, as the expense in the villages for repairs and new buildings has exceeded \$200, and there are a number of prayer houses still untouched."

#### CASTE OVERCOME.

"In a village where Miss Pollock's labors are remembered, is a congregation of Nayaks. They have long wished to unite with the church, but because the pastor in charge was from an inferior caste, they have held back for four years, hoping that I would send another pastor to administer baptism and the Lord's Supper. In June the leading man came to a neighboring vil-

lage connected with the same church, and asked to be taken as a communicant. The congregation were from a low caste, and the pastor from the same caste was present. I examined the man, and was much pleased with his replies. He was admitted, and sat down with us at the table of our Lord. In September, the communion was in turn administered in this village. The communicants from the low caste village were present. These Nayaks asked that the Lord's Supper might be administered, and when the low caste people had gone home, they might receive baptism and the Lord's Supper by themselves. We could not consent to this. With earnest prayer, the services were commenced. After the sermon I asked all who wished to unite with the church to come forward for examination and admission. After some explanations, thirteen candidates came forward, seven of them being widows. The thirteen were baptized upon profession of their faith, and five children were also baptized. It was to us an exciting scene, and not soon to be forgotten, as we sat down, high and low, at the table of our common Lord and Master.

"In July, Mrs. Howland and I were present at another communion service in another village. Two Nayaks joined us a year ago, and were admitted to communion in January. Since that time their wives have commenced attending meeting. At this communion season, one of the Nayaks presented a child for baptism. The catechist came with his child also. It was an impressive scene, a Nayak and wife, who as heathen, would not have come near the house of the catechist, standing side by side with the catechist and his wife, and without hesitation presenting their child for baptism, in the presence of heathen relatives, who were looking on from a little distance. The school in this village is taught by a lame girl from the same caste as the catechist. The heathen Nayaks send their children. An attempt was made by a few, to start a rival school under a heathen teacher.

The man soon left, because unable to secure pupils. In two or three villages relatives of these Nayaks have joined us."

#### A GIFT OF A PRAYER HOUSE.

"I mentioned, in my last, a man of respectable caste and of some wealth, who had joined us. I visited his village some weeks since. He wished me to see a rest-house he had built as a work of merit some years ago. I found a nice large substantial brick building, and upon closer examination no trace of an image could be seen. It at once occurred to me that it would make a good prayer house, but I said nothing. He had a seat brought, and asked his son to read a few verses in the Bible. I then explained their meaning. He asked me to send a catechist to the village, and then expressed the wish to give this rest-house for a prayer house. 'But,' I said, 'will you allow all castes to come in here?'

"'All who are baptized are of one caste,' was his reply."

#### AN EXPANDING WORK.

"We have had an unusual number of itineracies, all resulting in great good. In one village a congregation of over twenty, is the direct result of an itineracy in July. In the same itineracy a Zemindar invited us to preach in the street near his house, and attended the meeting 'in state.' He acknowledges that Christianity is true, and wishes to join us, but fears persecution.

"I have just returned from a tour in the southern part of the station district. I found over twenty new adherents in each of two villages. In another fifty, and now in another village where we had ten names last year, the register has 130 names. I need two more catechists, imperatively, but have not the money, and must leave two congregations, one of 50 and the other of 60, in the care of catechists who live at some distance. I have already had to take two new men, or I could not have done even this. The work is growing upon us rapidly."

## THEY FLY AS A CLOUD.

Following this report there comes a later and more remarkable record of accessions at Mandapasalai. Under date of December 16, Mr. Howland writes :—

“We have just finished collecting the statistics for this station. We have suffered severely from the famine. The total number of Christians reported at the close of last year for this Mandapasalai station was 1636. This number has been further reduced by 128 deaths. There have been only 19 births during the year. These deaths minus the 19 births, reduce the 1636 to 1525. But to counterbalance this loss a great many have joined us. Up to July 1st enough had joined us to make our total of Christians for this station 2,254. In other words, 746 have given up idols and become Christians. Since July 1st, more than 230 have joined us, making a grand total for the last eighteen months of 976. Surely this is the Lord’s work. These all need teachers, for they come to us very ignorant. How Brother Taylor would rejoice, were he living, to see such a harvest of souls in this station where he labored so long and earnestly ! Surely this is the work of the Holy Spirit, and to God be all the glory. What are we that we should have this privilege ! What are we, that we should guide this people ! The work is still going on. Yesterday there came to me the swords, knives, clothes, and bangles of a devotee who was a man of respectable caste. He is now reading and devoutly studying the Bible. Last week another man sent me his household idol and the spotted skin used in worshipping it. I know that you are all praying for us.”

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**Western Turkey Mission.**
**MARSOVAN — THE EVANGELICAL WORK.**

IN another part of this number will be found Rev. Mr. Tracy’s account of the changes which met his eye on his return to Turkey after an absence of

three years. His letter, dated Marsovan, December 9, gives also an account of evangelical work. He writes :—

“I need not stop to speak of the warm welcome we received from missionary and native friends, out on the plain and in the city, on our arrival here ; it was another day of joy and love. We were gratified at the progress the work has made in three years, alike among the influential and the lowly. We find a full church and full schools, with a good deal of momentum in the work. This church contributes to the Lord’s work, annually, about a hundred Turkish pounds, or—measured by the scale of a laborer’s wages and living in any American town of ten or fifteen thousand people—about three thousand five hundred dollars.

“A young brother was ordained as pastor over the church, soon after our arrival, Mr. Mängäsär, a graduate of Robert College, and of Marsovan theological seminary. In the presence of twelve hundred people we laid our hands on his head. It was a day long waited for, and long to be remembered, a day of holy joy and much prayerfulness. May the Lord add his blessing ! The happy wedding of the young pastor with an estimable young lady, a graduate of the Girls’ Seminary, soon followed. They are settled in the midst of a loving people.”

**AMASIA AND HEREK.**

“Establishing ourselves speedily in the quarters vacated by Brother Riggs and family, on his departure for Athens to perfect himself in the Greek language, preparatory to giving instruction to Greek students here, we made some provision for winter, and Mr. Smith and I hastened to improve the fine fall weather for a tour of two hundred miles. We spent a few days at Amasia, interesting by reason of its sublime mountain surroundings, of its ruins and rock-tombs, of the beautiful Iris that flows through it, of the castle of Mithridates, that overhangs it on cliffs a thousand feet high, but more interesting still by

reason of the battle now going on in the hearts of its inhabitants between the religion of Jesus Christ and the superstitions of men. The evangelical Christians of the place have increased to the number of 160. Rev. Mr. Avedis, our co-laborer in the seminary, is located there temporarily, and doing a very useful work.

"After a few days among these brethren, we passed on to Herék, forty-five miles, where we spent a day and a night. Here we found a few brethren whom we encouraged in the good work, and who encouraged us by pledging a tenth of their incomes to the Lord's work."

#### CHRISTIAN MOUNTAINEERS.

Mr. Tracy in his tour came to Aza Baghi, a village high on the forest-covered mountains, supplied by a preacher who spends his summers there and his winters at Herék. The thrilling account he gives of the heroism of Mariam, the wife of this preacher, will be found in the *Life and Light* for this month. The story, in connection with the following statements concerning the vigor and piety of the people of Aza Baghi, is as refreshing as a mountain breeze:—

"I can never forget our visit at that mountain village, the incomparable, genuine 'mush and milk' furnished us, and the incomparable appetites with which we ate it, the excellent dishes of other sorts. But above all shall I remember the hearty, childlike love of the people, their manly appearance and beautiful simplicity. The men are mighty, physically, and brave of heart. They pursue the Circassian robbers with deadly weapons, and recover stolen animals. They dance over the mountains in their strength, where our breath falters half-way up the steeps. They hunt the wild boar and the wolf; in time of deep snow they pursue the deer on snow-shoes and catch them by the horns, bringing them home alive. They are as skillful on the trail as American Indians, following readily on the track where I could not distinguish the least

sign of a foot-print. But they come like loving children to prayers by torch-light in our log lodge. The soil of their hearts is the best to be found for the reception of the good seed of the word. Half the village have already received the truth. They have a little church built of logs split with the saw, and quite neat. They have agreed to *tithe their time* and build a parsonage in similar style, with four rooms. The songs of Zion ring in the village and echo through the mountain forests. The people are advancing in education. Here is the fountain head of a community which is to be mighty in influence a hundred years hence. If any one supposes they were naturally good and noble, I can assure him that it was in a very limited sense. Before they received the gospel they were little better than a nest of robbers."

#### TOCAT AND ZILLEH.

"We spent several days here, flourishing in body and spirit, then set out for Tocat, for the purpose of visiting Mr. and Mrs. Perry, who have come from Sivas to spend the winter. We crossed six great mountains that day, passing through deep forests much of the way. Occasional rude villages relieve the solitude. We descended into the plain of Tocat by a long, winding road, and reached the city at dusk. There our souls were refreshed among our friends during two days. Tocat is hopeful yet, and a very important point. Thence we made our way toward Zilleh, lodging at a village the first night, in an apartment with three horses, five or six cows, and innumerable animals of a much smaller class, also one soldier, sick with fever and ague, whose groans kept us awake when other things did not.

"Nearing Zilleh, a goodly company of brethren came out to meet us on horseback. The work is new in that place, but progressive; the preacher is a live man. They have prepared a place of worship with help from us. This work was just accomplished, and all wished to have the dedication on this

occasion, but there remained a debt of fifteen hundred piasters, and we told them they could not dedicate to the Lord what was not their own. They were disheartened about trying to raise it, but we encouraged them, and they proceeded to subscribe, when lo! they overshot the mark, and instead of 1,500 piasters they raised 3,300, one quarter of which we contributed. There was overplus enough to go far towards finishing the preacher's rooms. It was a glorious day for Zilleh. We might report, as Cæsar did, from this place, 'I came, I saw, I conquered.'

of Amherst College, and indeed of the *early* days of our oldest American colleges, which were dedicated 'to Christ and the church.' Oh, that some of our large-hearted, wealthy Christian men, who are giving their tens or hundreds of thousands to old, established institutions, would remember and aid this struggling infant institution, the only one of its kind for a region about as large as all New England, a region stretching from the borders of Syria to the middle of Asia Minor, and from the Mediterranean to the Tigris."

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### Central Turkey Mission.

AINTAB — CENTRAL TURKEY COLLEGE.

REV. DR. RIGGS, of Constantinople, while on a visit at Aintab, writes of what he found in that city: —

"The three Sabbaths that we have been here I have looked in upon the three congregations. In the 1st Church I preached at the pastor's request in Armenian, he interpreting for me in Turkish. The congregation was about six hundred; that at the 2d Church about the same, and at the third place of worship (no church yet organized) about one hundred, the day being rainy. This enterprise is an interesting one, though not yet self-supporting. It is in an Armenian quarter of the town, at considerable distance from the other churches, and draws in hearers who would not venture to go to the other places of worship.

"The Central Turkey college seems to me to be doing a very important work. Mr. Trowbridge is indefatigable. Professor Bezjian is the right man in the right place, and all the teachers seem to be earnest Christian men. The pupils also are most of them mature, serious young men, a majority of them hopefully pious, and more than a fourth part of them desirous to prepare for the ministry of the gospel. This gives tone and character to the institution from the start. It reminds me of the early days

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### Eastern Turkey Mission.

AN EVANGELICAL SOCIETY.

REV. GEORGE C. RAYNOLDS, of Van, writes of a journey taken to Bitlis, passing on his way through several villages where he preached and talked with the people. Among the villages visited was Aghagh, which is entirely Protestant, more than one third of the adult population being already church members, and several others candidates for membership. Mr. Raynolds continues: —

"The main object of our journey was to attend the annual meeting of our Evangelical Society, which began on Sunday, October 20. The exercises of the meeting were briefly as follows: Sunday morning the address of the President, on the Christian duty of fruit-bearing. At noon, a communion service, after which was held a special service in which the need of preachers, and the honorable nature of the preacher's calling, was set forth. Monday, Tuesday, and Wednesday forenoons were occupied with sessions of the Executive Committee, in which the details of the work were arranged. The public meetings of the society occupied the afternoons from Monday until Friday. The first day was devoted to hearing reports of officers and accounts of the progress of the work in various parts of the field. Tuesday's session was occupied with a discussion of the question, 'What are the mutual duties and

relations of preachers and peoples'; led by Pastor Simon, of the Bitlis church. Various meetings were held with the helpers who were present, for mutual edification and counsel, and the consideration of questions of directly practical and spiritual importance."

#### SELF-HELP.

"Seven different communities have made monthly concert contributions to the society's treasury, amounting in the aggregate to 1,551 piasters = about \$78. This is in addition to what the different communities pay toward the support of their own institutions. Three hundred and five piasters were also received during the year as membership fees. This is very creditable, considering the hard times — and however much hard times may mean in America, it means tenfold more here. But the great value of the society consists in its inculcating the idea that the evangelization of this land is the proper work of the people themselves, and that foreign assistance is aid granted them in this work, instead of the contributions of the people being aid granted the Board in its work. The making clear and emphasizing of this fact, I consider the great thing accomplished by this meeting."

#### LED BY GOD'S WORD AND SPIRIT.

"A young man was present at the meeting, from a village among the mountains south of the Moosh plain, who wanted to devise means for introducing the gospel in his village. I spent an hour very pleasantly, in hearing the story of his life.

"He says that ten years since, he being then quite a youth, his father, who is in comfortable circumstances, sent him to a neighboring monastery to obtain a little education. The vartabed started out, in the early winter, to collect the "dues" of the monastery from the villages, and took this young man, whose name is Stepan, with him. Having friends at the Protestant village of Havodarik, they stopped there a day or two, and a very severe snow-storm made

it impossible for them to proceed. The vartabed spent much of his time in religious discussion with the Protestant teachers, and Stepan was an interested listener. Pastor Simon, of Bitlis, also visited the village during their stay. The young man was presented with a Testament, which he kept at another house, and read when he could do so without the vartabed's knowledge. The reading and conversations opened up a new world to him. After some time, when the road to his home had become passable, his father sent for him to return. He had some of the villagers bring his precious Testament outside the village, where he could take it unobserved, and when he reached home, he made a little bag for it and hung it about his neck, and henceforth it was his constant companion. During the next year or two, the opposition of friends somewhat cooled his ardor, till the vartabed again took him on a collecting tour. This time they fell in with the Protestants at Sert, and his zeal revived. He was also able to visit Bitlis, where he received encouragement from Mr. Knapp, Pastor Simon, and others."

#### FAITHFULNESS UNDER OPPOSITION.

"Soon after his return home, his father insisted on his marrying, and as a number of ecclesiastics came together, at their village, to attend the funeral of a priest, the time was considered favorable for the performance of the ceremony. As a preliminary thereto, they took away his Testament, and a Bible and Hymn Book he had obtained during his recent visit at Bitlis. They proposed to throw them into the fire. He entreated, 'Do what you choose with them, but do not destroy them.' They finally took them to the monastery, where all but the Bible were torn up. After this, persecution grew more severe, and he left home, with others from his village, who were going to the capital to procure work. He remained away three or four years, and became identified with a Protestant community. This summer he has returned to his

home, and hopes, during the winter, to open a school in his own house, and labor to enlighten his friends and neighbors.

“The case seems especially interest-

ing to me, as showing how God, by apparently accidental, but really providential means, introduces the light of the gospel, even where his living messengers have never penetrated.”

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## GLEANINGS FROM LETTERS.

— A great many people came out to meet us as we approached our new home with hearty salaams, and at one point we found the schools drawn up in rank, singing at the top of their voices the familiar air, “Glory, glory, hallelujah.” I could not catch the words in all the confusion, but interpreted it as a song of welcome. The American flag was flying from the mission premises, and the seminary bell ringing. So we had altogether quite a triumphal entry into the city. — *Rev. W. C. Dewey, Martin.*

— We have lost the long-hoped for opportunity of being the first mission to occupy Shansi. Seven missionaries, three male and four female, of the “China Inland Mission” have gone into the interior with the expectation of making Tai'-yuen, the capital of the province, their permanent home. Pao-ting-fu now ceases to be the out-post of stations in North China, and becomes in fact the base of supplies for those pioneers far to the westward. — *Rev. W. S. Ament, Pao-ting-fu.*

— “Many things of interest have happened within the last few months. The attack on the premises of the English mission, in the city of Foochow, last September, has excited much interest all along the coast. One thing that gives the matter special interest is that it has happened in one of the treaty ports, and hence is a gross violation of treaty. The actual amount of damage was not great, and though the senior missionary, Rev. Mr. Wolfe, was severely handled by the mob, he received no dangerous injuries. The mandarins who connived at the disturbance have offered to repair all the damages, but

the missionaries and the British consul feel that this will do but little good so long as the instigators and leaders of the mob are untouched, and go about boasting of future mischief. Many foreigners in China, who are even adverse to missionaries and their work, are anxious that the offenders in this case should receive condign punishment, because of the treaty violation involved.

“Our annual meeting with our helpers this year, which came off the second week in October, was one of more than usual interest. To my own mind the most interesting feature was the decided evidences of the growth, both of mind and heart, in the helpers. There were two or three especially who, two years ago, seemed very doubtful candidates for the ministry, but are now coming to the front as earnest and able men.

“There has never been a time in the previous history of the work at Foochow when the native helpers were so heartily in sympathy with the missionaries, or the common people so accessible as now. About three weeks ago, with my family, I left Foochow for Shanghai. We found the steamer destined to call first at Wenchow. This is one of the newly opened ports. Its site, a wide and fertile plain surrounded by rugged mountains and intersected by numerous watercourses, is exceedingly beautiful. The city itself is laid out with considerable regularity, and is clean and well drained. The streets are almost straight, which is quite wonderful for a Chinese city, for the Chinese think that bad luck flows in straight lines, and roads, streets, ditches, etc., should be crooked to confuse and



disperse all evil influences. The China Inland Mission have a station at Wenchow, and have gathered about one hundred members." — *Rev. J. E. Walker, Shau-wu, in San Francisco Pacific.*

— The Chinese work is opening with increasing interest. There are so many Chinese here now, and so many coming, that more systematic and extended effort ought to be made to bring them under Christian influence. The people have been kindly disposed, and the work done in behalf of the Chinese has been carried on by their contributions and coöperation. We ought to have one or two Chinese colporters, or teachers and preachers, on each island. And there is a great work for somebody to do among the mechanics and laborers, of all

sorts, coming by fifties from California by almost every steamer. There is an influx of undesirable characters constantly going on, which adds another difficulty to the many already in operation in hindrance of the growth of vital piety. — *Rev. C. M. Hyde, D. D., Honolulu.*

— We visited two new islands, Aur and Molwonlap, on the latter of which we landed a missionary teacher from Namerik. This teacher, belonging to the family of the ruling chief on Molwonlap did not require pecuniary assistance. The Higlö chief of this island, Jurtake, holds sway over all the Radak islands north of Aur. — *Rev. J. F. Whitney, Ebon, Micronesia.*

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## MISCELLANY.

### A BELIEVING PEOPLE.

OF the recent Missionary Conference in London the editor of *The Family Treasury*, of Scotland, says:—

"If ever there was a place in which *faith reigned*—a simple, sublime, unflinching faith—it was that Mildmay Hall, London, in which men met for the single purpose of consulting together about the extension of the Redeemer's kingdom. As I sat day by day, a watchful spectator, and listened to what this missionary and the other had to tell of what God had done in China, and Japan, and the South Sea, and among the Red Indians, and in Africa, I detected nowhere the faintest hint of a doubt as to whether or not Christianity is the true religion, or whether or not it is destined to cover the earth. To these men the whole thing was a tremendous reality. *They* had not been sitting in their studies, brooding over speculative difficulties. They had seen the habitations of cruelty with their own eyes. They had themselves translated the whole Word into barbarous tongues, and could speak of the effects produced by its circulation. They had witnessed

idolatry slowly disappearing before the Cross, and lands growing brighter and better and happier under the genial influences of the gospel. The questions of whether the world could be subjugated to Christ, or whether, if the conquest were achieved, it would be benefited, had long passed, for them, out of the region of discussion. They *knew* what the truth was, and what it could do, and it was cheering and stimulating even to listen to the quiet assumption, which ran through all their addresses, that of course they were on the winning side, and that by and by the kingdoms of this world would become the kingdom of Jesus Christ."

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### THE SCRIPTURES FOR CENTRAL AFRICA.

A MOST interesting discovery has recently been made by Bishop Steere, of Zanzibar, on the east coast. It is that the Swahili version of the Word of God, translated by himself, is intelligible to some of the tribes living around the great central lakes of Africa. The bishop says, "We have had the happi-

ness of putting a great many copies in circulation. Even in Uganda, Mtesa, the king, understands Swahili, and the consul-general has just asked me for copies of our Swahili translations to send up to him, with the answer to his messages." Our new missionary brethren in the interior, on the discovery of this interesting fact, will of course set to work at once in the formation of adult schools, teaching the people to read, so as to render the Swahili Scriptures of practical value. — *Illustrated Missionary News.*

dened by details of interest only to the student. The learning which underlies the text seems sufficient, and no display is made of it. We do not know where else to find in the same compass, as much that is both trustworthy and entertaining about the conglomerate nationalities, of whom in the recent Russo-Turkish war we have heard so much and most persons have known so little. Friends of the Turkish missions will specially welcome both of Mr. Clark's volumes.

BIBLIOGRAPHICAL.

*The Races of European Turkey. Their History, Condition, and Prospects.* In three parts. Part I. The Byzantine Empire. II. The Modern Greeks and the Albanians. III. The Turkish Slavonians, the Wallachians, and the Gypsies. By EDSON L. CLARK, member of the American Oriental Society. Author of "The Arabs and the Turks." New York: Dodd, Mead & Co. 1878. 532 pp. 8vo.

This goodly volume, as the title indicates, describes the people among whom the American Board has some of its most prosperous missions. With the companion volume, on the Arabs and the Turks, published a few years ago, by the Congregational Publishing Society, it furnishes a compendious and clear account of the characteristics and of the civil and social condition of the European part of what was recently the Turkish Empire. Mr. Clark has a compact, lucid, picturesque style; he gives in a pleasant form what people generally want to know; his narrative is not clogged by dead-wood, nor overbur-

ARRIVALS.

REV. C. C. TRACY and wife, at Marsovan, in November; Rev. Henry Marden and wife, at Marash, December 7; Rev. Willis C. Dewey and wife, at Mardin, November 8; Rev. John P. Jones and wife, at Madura, December 16; Rev. Charles Hartwell and wife, at Foochow, December 1; Miss Ella J. Newton, at Foochow, December 1.

DEPARTURES.

REV. J. K. KILBOURN and wife, for Guadalajara, Western Mexico, January 22.

DEATHS.

IN Philadelphia, January 5, Rev. Elias R. Beadle, D. D., a missionary of the American Board in Syria, from 1838 to 1842.

IN Gorham, Me., January 28, Rev. William Warren, D. D., late District Secretary of the A. B. C. F. M.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and from an Episcopalian, Boston, Mass., \$500.]

Previously acknowledged, see February "Herald,"	\$324 72
Wyoming Co., N. Y., A friend . . . . .	9 90
	\$334 62

DONATIONS RECEIVED IN JANUARY.

MAINE.

Cumberland county.  
 Gorham, 1st Cong. ch. and so., with  
 other dona. to const. MARSHALL  
 IRISH, H. M. 26 25  
 Portland, State St. ch. and so

413.88; High St. ch. and so.  
 150; 563 88  
 Yarmouth, 1st Cong. ch. and so. 18 26—608 39  
 Hancock county.  
 Orland, Mrs. Buck and daughter, 30 00  
 Kennebec county.  
 Augusta, South Cong. ch. and so.  
 234.25; A friend, 2 236 25

Richmond, Cong. ch. and so.	10 00
Winthrop, Mrs. Narcissa Bourne,	5 00—251 25
Penobscot county.	
Brewer, G. A. Snow,	5 00
Hampden, Cong. ch. and so.	12 25—17 25
Piscataquis county.	
Monson, R. W. Emerson,	20 00
Union Conf. of Churches.	
Hiram, Cong. ch. and so.	1 65
Washington county.	
Machias, Machias,	4 00
York county.	
No. Newfield, Susan Marston,	5 00
	<u>937 54</u>

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 1st Cong. ch. and so.	32 96
Coos county.	
Lancaster, A friend,	10 00
Grafton county.	
Bristol, Cong. ch. and so.	9 45
Lebanon, Cong. ch. and so.	56 00
Lyme, Cong. ch. and so. 5; Layman, 5;	10 00
Orford, John Pratt,	15 00
Woodsville, Mrs. S. C. Quimby,	1 00—91 45
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so. 39.06;	
Mrs. A. A. Davis, for the Dakota mission, 2;	41 06
Antrim, Presb. ch.	8 75
Bedford, Emily J. Haselton,	10 00
Francestown, Joseph Kingsbury,	10 00
Greenfield, A. N. Hardy,	1 00
Hollis, Cong. ch. and so.	16 33
Manchester, Franklin St. ch. and so.	200 00
Milford, Cong. ch. and so.	20 54
New Ipswich, Leavitt Lincoln,	10 00—317 68
Merrimac county, Aux. Society.	
Boscawen, 1st Cong. ch. and so.	14 27
Concord, Family Mite Chest,	5 00
Pittsfield, John L. Thorndike,	10 30—29 57
Rockingham county.	
Atkinson, Cong. ch. and so., to const. Rev. FRANK H. KASSON, H. M. Chester, Cong. ch. and so., to const. CHARLES H. KNOWLES, H. M.	100 00
Derry, 1st Cong. ch. and so.	38 00
Londonderry, Jefferson Caldwell,	10 00
Windham Depot, Horace Berry,	10 00
— A friend,	5 00—213 00
Strafford county.	
Dover, 1st Cong. ch. and so.	125 00
Rochester, Cong. ch. and so.	50 00—175 00
Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. m. c.	4 40
	<u>874 06</u>
Legacies. — Newport, Frederick Chapin, by David A. Newton, Ex'r (and interest),	121 00
Portsmouth, Dea. Joshua Brooks, of the North Ch., by Henry A. Yeaton, Ex'r,	500 00
	<u>1,495 06</u>

## VERMONT.

Addison county.	
New Haven, Mrs. Eliza Meacham,	50 00
Orwell, Miss Lovisa Root,	10 00—60 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
St. Johnsbury, North Cong. ch. and so. 464.83; Rev. Henry Fairbanks, 1,000;	1,464 83
Chittenden county.	
Burlington, C. A. Hibbard,	20 00
Westford, Cong. ch. and so.	18 00—38 00
Lamoille county.	
Wolcott, Cong. ch. and so.	6 00
Orange county.	
Thetford, Thank-offering,	10 00
Tunbridge, Cong. ch. and so.	5 09
Wells River, Mrs. J. H. Carbee,	1 00—16 09

Orleans county.	
Coventry, Cong. ch. and so.	15 50
Derby, Cong. ch. and so.	14 00
Newport, Cong. ch. and so. m. c.	7 00
West Derby, Rev. John Fraser,	5 00—41 50
Rutland county.	
Pittsford, Cong. ch. and so.	25 00
Rutland, Cong. ch. and so. (of which from J. M. Haven, to const. WM. FULLER, H. M.) 299.56; Mrs. Dr. A. Walker, 10; James Ledget, 5;	314 56—339 56
Washington county, Aux. Soc. G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	12 86
Worcester, Cong. ch. and so.	1 00—13 86
Windham county, Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, H.	10 00
West Brattleboro, Cong. ch. and so.	4 57—14 57
Windsor county.	
Acuteville, Mrs. J. B. Davis,	5 00
Springfield, Charles Haywood,	5 00
Windsor, Cong. ch. and so.	26 25—36 25
	<u>2,030 66</u>

## MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. and so. m. c.	21 75
Harwichport, F. Snow,	5 00
Yarmouth, 1st Cong. ch. and so. m. c.	23 52—50 27
Berkshire county.	
Great Barrington, 1st Cong. ch. and so.	100 00
Pittsfield, Mrs. Phineas Allen,	50 00—150 00
Bristol county.	
Attleboro, 2d Cong. ch. and so.	48 64
Fall River, 1st Cong. ch. and so.	112 54
Somerset, Cong. ch. and so.	10 00
South Attleboro, Cong. ch. and so.	16 13
Taunton, Trin. Cong. ch. and so.	50 00—237 31
Brookfield Ass'n. Wm. Hyde, Tr.	
Brookfield, Ev. Cong. ch. and so.	20 00
North Brookfield, Cong. ch. and so.	8 56—28 56
Essex county.	
Lawrence, Lawrence St. Cong. ch. and so. add'l, 51.73; Eliot Cong. ch. and so. 21.31;	73 04
Essex county, North.	
Georgetown, 1st Cong. ch. and so.	1 30
Haverhill, North Cong. ch. and so. 10; Mrs. Abby B. Kimball, 10.30;	20 30
Ipswich, 1st Cong. ch. and so.	60 00
Newbury, 1st Cong. ch. and so.	31 50
Newburyport, Whitefield Cong. ch. and so.	12 66—125 76
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so.	37 41
Danvers Centre, A friend,	90
Gloucester, Cong. ch. and so. 100;	150 00
A friend, 50;	
North Beverly, 2d Cong. ch. and so.	15 00—203 31
Franklin co. Aux. Society. William F. Root, Tr.	
Ashfield, Cong. ch. and so. 34.75; Mrs. Daniel Williams, for Dakota mission, 30;	64 75
Coleraine, Cong. ch. and so.	10 00
Conway, Cong. ch. and so.	94 22
Greenfield, 1st Cong. ch. and so. 6.08; 2d Cong. ch. and so. 218.56;	224 64
Montague, Cong. ch. and so.	27 60
Shelburne Falls, E. Maynard,	20 00
Sunderland, Cong. ch. and so.	3 00—444 21
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 2d Cong. ch. and so.	34 35
Monson, E. L. Coburn, 10; Mary L. Coburn, 10;	20 00
Westfield, 2d Cong. ch. and so. 20.19; N. T. Leonard, for a helper in Eastern Turkey, 112.50; Mrs. M. E. Richardson, 10;	142 69
West Granville, Cong. ch. and so.	12 50
West Springfield, Park St. ch. and so.	52 89—262 43

Hampshire county, Aux. Society.		
Amherst, S. C. C. S.	10 00	
Goshen, Cong. ch. and so.	11 27	
Granby, Individuals,	19 50	
Hadley, 1st Cong. ch. and so.	39 00	
Northampton, 1st Cong. ch. and so.		
161.40; Edwards Cong. ch. and so.	114.24; A friend, 170;	445 64
North Amherst, Cong. ch. and so., with other dona. to const. S. E. HARRINGTON, H. M.	35 00	
South Amherst, Cong. ch. and so.	10 00—570 41	
Middlesex county.		
Allston, A friend, for Mrs. Renville's work,	3 00	
Arlington, Cong. ch. and so.	50 00	
Cambridge, No. Ave. ch. and so.	10 00	
Cambridgeport, Prospect St. ch. and so. 136.85; Pilgrim ch. and so. 13.28;	150 13	
Lowell, High St. ch. and so.	77 52	
Malden, Two friends,	1 90	
Maplewood, 1st Cong. ch. and so.	14 16	
Marlboro, Union ch. and so.	143 20	
Natick, S. E. Hammond,	50 00	
Newton, Eliot Cong. ch. and so.	281 36	
Newton Centre, 1st Cong. ch. and so.	94 44	
North Cambridge, George F. Wade,	50 00	
Sherborn, Pilgrim Cong. ch. and so.	20 00	
Somerville, Franklin St. ch. and so.	8 83	
Waltham, Triu. ch. and so.	15 51	
West Somerville, Cong. ch. and so.	4 29	
Wilmington, Cong. ch. and so. to const. Rev. DANIEL P. NOYES, H. M.	75 83	
Woburn, 1st Cong. ch. and so.	40 95—1,091 12	
Middlesex Union.		
Groton, A friend,	2 00	
—, A friend, to const. CHARLES W. HOUGHTON, H. M.,	100 00—102 00	
Norfolk county.		
Braintree, 1st Cong. ch. and so.	20 50	
Brookline, Harvard Cong. ch. and so.	135 50	
Hyde Park, 1st Cong. ch. and so.	35 75	
Randolph, 1st Ch., E. Alden,	75 00	
South Franklin, Union Cong. ch. and so.	3 13	
South Weymouth, 2d Cong. ch. and so.	51 00	
Wellesley, P. D. C.	5 00	
Weymouth and Braintree, Union ch. and so.	41 17	
Wrentham, Cong. ch. and so. m. c.	8 00—375 05	
Plymouth county.		
Abington, 1st Cong. ch. and so.	11 21	
Bridgewater, Rev. Isaac Dunham,	5 00	
Hingham, Ev. Cong. ch. and so.	31 43	
Marion, Cong. ch. and so.	10 00	
No. Middleboro, A friend,	5 00	
Plymouth, Ch. of the Pilgrimage,	36 90—99 54	
Suffolk county.		
Boston, Park St. ch. (of which 200 from Mrs. Nancy B. Curtis), 1,067.76; Old South ch. 1,021.84; Mt. Vernon ch. 658.80; Central ch. 318.32; Central ch. (Jamaica Plain), 300; Winthrop ch. (Charlestown), 268.94; Eliot ch. 263.66; Phillips ch. 206; Highland ch. 156.12; Union ch. 103.67; Berkeley St. ch. 30.59; Salem and Mariner's ch., Rev. Charles Nichols, 20; Maverick ch. (m. c. for 1878), 17.32; S. A. Quincy, 40; A friend, 30; The Old Friend, 25; Cyrus Brewer, 20; Amie, 10; E. S. F. 10; David Pike, 5; A friend, 2;	4,590 02	
Worcester county, North.		
South Royalston, Cong. ch. and so. 10; Edwin Patch, 10;	20 00	
Worcester co. Central Ass'n. E. H. Sanford, Tr.		
Oxford, 1st Cong. ch. and so.	21 52	
West Rutland, Otis Demond,	10 00	
Worcester, Central ch. 368.04; do. m. c. 7.55; Union ch. 86.13; Samuel W. Kent, 10;	471 72—503 24	
Worcester co. South Conf. of Ch's.		
William R. Hill, Tr.		
Blackstone, Cong. ch. and so.	14 14	
East Douglas, Cong. ch. and so.	56 13	
Millbury, 1st Cong. ch. and so.	70 20—140 47	
—, For native helpers at Van, Turkey, 50; in Japan, 50; in China, 50;	150 00	
	9,216 74	
Legacies. — Berkshire co., Samuel Gates, by John S. Perry (prev. paid 1,631.52),		300 00
Southampton, Hannah L. Sheldon, by Gaius Lyman,	25 00	
Wilmington, Jonathan Manning, by Levi F. Manning, Ex'r (prev. paid 1,000),	247 00	
	9,788 74	
RHODE ISLAND.		
Barrington, Mark A. Herrick,	5 00	
Bristol, Mrs. Maria DeW. Rogers, 500; Miss Charlotte DeWolf, 500; 1,000 00		
Little Compton, United Cong. ch. and so.	57 12	
Newport, United Cong. ch. and so. bal.	127 36	
Pawtucket, Cong. ch. and so. (of wh. 35 for Papal Lands), to const. GEORGE E. MILLER, H. M.	160 00	
Providence, Beneficent Cong. ch. and so. 65.34; Pilgrim Cong. ch. and so., to const. Mrs. ABBIE H. PRESTON, H. M. 30; Anthony B. Arnold, 100;	195 34—1,544 82	
CONNECTICUT.		
Fairfield county.		
Black Rock Cong. ch. and so.	4 45	
Fairfield, 1st Cong. ch. and so. m. c.	50 51	
Greenfield Hill, Cong. ch. and so.	17 71	
Greenwich, 2d Cong. ch. and so., to const. JOSEPH L. ROBERTS and Mrs. MARIA L. ROBERTS, H. M.	407 21	
Stamford, T. Davenport, 2; 1st Cong. ch. and so., from the Huxton estate, 6;	8 00—493 88	
Hartford county. E. W. Parsons, Tr.		
Broad Brook Cong. ch. and so.	14 00	
Collinsville, Miles Chidsey, 5; H. N. Goodwin, 3.30;	8 30	
Hartford, Asylum Hill ch. and so. 483.44; Mrs. Mary C. Bemis, 100; A friend of missions, 50;	634 44	
Kensington, Frances Wright,	5 00	
New Britain, 1st Cong. ch. and so.	230 84	
Plainville, A friend, to const. Mrs. ABIGAIL J. CLARK, H. M.	100 00	
Southington, Cong. ch. and so.	154 72	
West Hartford, A friend, 5; In memory of Miss A. F. May, 1.50;	6 50—1,153 80	
Litchfield co. G. C. Woodruff, Tr.		
Goshen, Mrs. A. O. Crandall,	1 00	
New Hartford, North Cong. ch. and so.	8 57	
New Milford, Two friends,	15 00	
Norfolk, Cong. ch. and so., to const. R. I. CRISSEY, E. BURR, P. E. CURTISS, Mrs. A. R. CURTISS, A. WOOSTER, HARRIET BROWN, and LOUISA P. STEVENS, H. M.	700 00	
Salisbury, Cong. ch. and so.	121 50	
Thomaston, Cong. ch. and so.	17 40	
Warren, 1st Eccl. ch. and soc.	22 00	
West Winsted, 2d Cong. ch. and so.	43 54	
Winsted, E. E. Gilman,	10 00	
Woodbury, Benj. Fabrique, 20;	30 00—969 01	
Mrs. E. L. Curtiss, 10;		
Middlesex co. E. C. Hungerford, Tr.		
Cromwell, Cong. ch. and so.	90 00	
Deep River, Cong. ch. and so.	89 39	
Killingworth, Cong. ch. and so.	20 26	
Middle Haddam, 2d Cong. ch. and so.	11 79	
Old Saybrook, Cong. ch. and so.	8 67—220 11	
New Haven co. F. T. Jarman, Agent.		
Cheshire, Cong. ch. and so.	43 00	

Gulford, 1st Cong. ch. and so.	36 00
Milford, "Plodder,"	5 00
New Haven, 1st Ch. 796.81; do.	
Mrs. J. A. D. 100; North ch.	
274.67; College St. ch. 121.59;	
Davenport ch. 21.86; Taylor ch.	
8; Dr. W. W. R. 2;	1,324 93
Orange, Cong. ch. and so.	7 15
Woodbridge, Cong. ch. and so.	94 81-1,510 89
New London county. L. A. Hyde	
and L. C. Learned, Tr's.	
Jewett City, Cong. ch. and so.	18 50
Liberty Hill, Mrs. M. A. Preston,	90
Norwich, 1st Cong. ch. and so.	
add'l, 10; 2d Cong. ch. and so.	
m. c. 36.84;	46 84—66 24
Tolland county. E. C. Chapman, Tr.	
Gilead, Cong. ch. and so.	67 60
No. Coventry, Cong. ch. and so. to	
const. L. HENRY GAGER, H. M.	149 20
Union, Cong. ch. and so.	22 00
Willington, Cong. ch. and so.	5 00—243 80
Windham county.	
Brooklyn, 1st. Trin. ch. and so.	34 00
Hampton, Harriet Colman	1 00
Thompson, Cong. ch. and so.	144 00
Wauregan, Cong. ch. and so.	15 00
Woodstock, 1st Cong. ch. and so. to	
const. Mrs. SARAH A. WOODARD,	
H. M.	11 00—205 00
— An old friend,	100 00
	4,962 73
<i>Legacies.</i> — Tabitha Skilton, by George	
C. Woodruff,	50 00

## NEW YORK.

Albany, 1st Cong. ch. and so.	149 51
Arkport, Jarvis P. Case,	2 00
Brentwood, E. F. Richardson,	3 00
Brooklyn, New England ch. 17.29;	
Ch. of Pilgrims, W. F. Merrill, 25;	
J. Davenport, 50; Mary S. Bened-	
dict, 3; Julia A. Benedict, 2;	97 29
Canaan Corners, Mrs. A. Barstow,	10 00
Chester town, R. C. Clapp,	1 00
Coxsackie, M. Lusk,	5 00
East Bloomfield, 1st Cong. ch. and so.	61 08
Geneva, Mrs. D. A. Foster,	10 00
Kiantone, Cong. ch. and so.	14 00
Lenox, Mrs. A. H. D. Johnson,	2 80
Lockport, 1st Cong. ch. and so.	60 92
Martinsburg, A friend,	80
Mexico, 1st Pres. ch.	21 52
Millville, Cong. ch. and so.	6 20
New York, A friend, through Rev.	
Dr. Cheever, 300; A friend, 10;	
Mrs. E. P. Woolsey, 200; A friend,	
100;	610 00
North Bergen, Rev. Shubael Carver,	6 00
Northville, Cong. ch. and so.	27 26
North Walton, Cong. ch. and so.	22 65
Prattsburgh, Lucius Waldo,	10 00
Rome, John B. Jervis,	25 00
Sherburne, Cong. ch. Mrs. William	
Newton, 100; A friend, 12;	112 00
So. Salem, Elizabeth Beers,	5 00
Stamford, M. E. Richards,	5 00
Stockholm, J. Hulburd and wife,	5 00
Syracuse, William Carr,	30
Wellsville, 1st Cong. ch. and so.	46 46
Yonkers, 1st Pres. ch.	40 00-1,359 79
<i>Legacies.</i> — Canandaigua, Mrs. Eliza	
R. Coleman, of 1st Cong. ch. by	
A. G. Coleman, Ex'r.	1,000 00
	2,359 79

## NEW JERSEY.

Bound Brook, Cong. ch. and so.	16 06
Chester, A friend of missions,	30 00
Jersey City, 1st Cong. ch. and so.	
43.16; A friend, 10;	53 16
Newfield, Rev. Charles Willey,	20 00
Orange Valley, 1st Cong. ch. and so.	
add'l,	250 00
Vineland, Cong. ch. of the Pilgrims,	
22; A Pilgrim, 1;	23 00—392 22

## PENNSYLVANIA.

Drifton, Welsh Cong. ch. and so.	5 00
Montrose, Edwin Lathrop,	10 00
North East, Two friends for Mrs.	
Renville,	2 00
Philadelphia, Central Cong. ch. m. c.	
5.75; A. S. Hill, 10;	15 75—32 75

## DISTRICT OF COLUMBIA.

Washington, Wm. H. Campbell,	10 00
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## NORTH CAROLINA.

Wilmington, 1st Cong. ch. and so.	5 00
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## VIRGINIA.

Clifton Station, Rev. William Bradley,	5 00
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## LOUISIANA

New Orleans, A friend,	2 00
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## TEXAS.

San Antonio, Mrs. S. M. Newton,	2 50
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## OHIO.

Belpre, Cong. ch. and so.	5 20
Castalia, Cong. ch. and so.	12 00
Cleveland, Heights Cong. ch. and so.	
69.10; Euclid ave. Cong. ch. and	
so. 19.10; Madison ave. Cong. ch.	
and so. 2.30;	90 50
Columbus, James L. Bates,	25 00
Delhi, John Winsor,	4 00
Dover, Cong. ch. and so.	10 25
Elyria, 1st Presb. ch.	339 37
Madison, Central Cong. ch. and so.	51 08
Marietta, 1st Cong. ch. and so. add'l,	110 00
Marysville, Rev. W. A. James,	5 00
Norwalk, 1st Cong. ch. and so.	5 40
Oberlin, 1st Cong. ch. and so. 47.55;	
2d Cong. ch. and so. 20.42;	67 97
Paddy's Run, Cong. ch. and so.	27 15
Painesville, 1st Cong. ch. and so.	29 77
Richfield, Mrs. Sylvester Townsend,	5 00
Ruggles, Tithes, M. S. T. 5; Thank	
offering, 5;	10 00
Springfield, 1st Cong. ch. and so.	20 25
Steubon, Mrs. N. M. Atherton,	4 00
Tallmadge, Mrs. Harriet Seward,	5 00
Toledo, Mrs. Eliza H. Weed,	20 00
Twinsburgh, Cong. ch. and so.	28 00
Walnut Hills, Mrs. C. Bates,	5 00
Windham, 1st Cong. ch. and so.	19 50—899 44

<i>Legacies.</i> — Tallmadge, F. F. Fowler,	
by M. S. Atwood,	124 75
Cleveland, Elisha Taylor, by J. W.	
Taylor, Ex'r.	49 11

## INDIANA.

Terre Haute, S. H. Potter,	25 00
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## ILLINOIS.

Bloomington, S. S. Smead,	2 00
Canton, 1st Cong. ch. and so.	60 00
Chicago, New England ch. m. c. 13.39;	
bal. collec. 80; A friend in do. 100;	
Friends of missions, 200;	393 39
Downer's Grove, Cong. ch. and so.	5 66
East Wauponsee, Cong. ch. and so.	7 00
Galva, C. S. Ray,	6 00
Geneseo, N. B. Huntington,	10 00
La Moille, Cong. ch. and so.	3 95
Mattoon, 1st Cong. ch. and so.	11 40
Moline, A friend of missions,	10 00
Naperville, Cong. ch. and so. m. c.	10 25
Oak Park, Cong. ch. and so. 36.51; A	
friend, 10; A friend, 1;	47 51
Pittsfield, Mrs. Elizabeth Carter,	15 00
Plainfield, Cong. ch. and so.	6 00
Polo, Robert Smith,	500 00
Princeton, Cong. ch. and so.	51 73
Rockford, 2d Cong. ch. and so.	82 00
Rock Island, A friend,	8 00
Rosemond, Cong. ch. and so. add'l,	1 47
Verona, P. F. Landphere,	10 00
Wauponsee Grove, Cong. ch. and so.	8 60
Wilmette, Cong. ch. by Rev. E. P.	
Wheeler,	10 00
Woodstock, Cong. ch. and so.	8 55—1,268 51

MICHIGAN.

Almira, Cong. ch. and so.	1 00
Canandaigua, Cong. ch. and so.	3 05
Charlotte, Mrs. B. Landers,	5 00
Columbia, Cong. ch. and so.	5 00
Detroit, Rev. F. T. Bayley, 15; A	18 00
friend, 3;	
Empire, Cong. ch. and so.	1 00
Greenville, Cong. ch. and so.	47 62
Hudson, Cong. ch. and so.	15 32
Jackson, 1st Cong. ch. and so.	67 00
Kalamazoo, 1st Cong. ch. and so.	50 00
Lodi, Eli Benton, for support of Mrs.	
Renville,	10 00
Manistee, Cong. ch. and so.	50 00
Morenci, Cong. ch. and so.	4 06
Owosso, Cong. ch. and so. 62.01; Mrs.	
E. Barnes, 4; Mrs. E. H. Ament,	68 01
2;	6 00
Richmond, Cong. ch. and so.	6 00
Romeo, Cong. ch. and so.	97 12
Summit, Cong. ch. and so.	6 53—454 71

MISSOURI.

Kansas City, Cong. ch. and so.	40 15
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MINNESOTA.

Alexandria, Rev. Quincy L. Dowd,	5 00
Benson, Cong. ch. and so.	1 30
Duluth, E. C. Ingalls,	10 00
Excelsior, Cong. ch. and so.	15 00
Hamilton, Cong. ch. and so.	9 00
Minneapolis, Plymouth ch. and so.	
28.03; Pilgrim ch. and so. 3.30;	31 38
Northfield, 1st Cong. ch. and so.	14 63
Owatonna, J. H. Hatch,	90
Spring Valley, Cong. ch. and so.	20 00
Sterling, Cong. ch. and so.	5 00
Zumbrota, 1st Cong. ch. and so.	18 64—130 85

IOWA.

Belmond, Rev. J. D. Sands,	1 00
Burlington, Cong. ch. and so.	62 15
Denmark, H. K. Edson,	10 00
Elk River, Cong. ch. and so.	2 50
Green Mountain, 1st Cong. ch. and so.	38 50
Houghton, Cong. ch. and so.	6 65
Montour, Cong. ch. and so.	14 00
Onawa, Cong. ch. and so.	7 00
Tabor, Rev. W. H. Foote,	90—142 70

WISCONSIN.

Appleton, Cong. ch. and so. m. c.	
13.08; G. W. P. 25;	38 08
Auroraville, Cong. ch. and so.	6 00
Delavan, Cong. ch. and so.	21 00
Evansville, A friend,	90
Geneva Lake, Presb. ch.	10 84
Hancock, Rev. J. N. Donaldson,	2 00
Princeton, Cong. ch. and so.	2 00
Sun Prairie, Cong. ch. and so.	8 75
Wauwatosa, Mrs. Sally Green,	10 00—99 57

KANSAS.

Atchison, Cong. ch. and so.	20 78
Reno Cen. and Lincoln, 1st Ch. of	
Christ,	2 26—23 04

NEBRASKA.

Fremont, Cong. ch. (of wh. from Mrs.	
G. W. E. Dorsey, 5);	10 00
Milford, H. A. French,	5 00—15 00

OREGON.

Forest Grove, Cong. ch. and so.	28 75
Portland, E. B. Babbitt,	30 00—58 75

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 84.34;	
Plymouth, Cong. ch. and so. 17.05;	101 39
Rio Vista, Cong. ch. and so.	6 25
Sacramento, 1st Cong. ch. and so.	40 85
Santa Barbara, H. M. Van Winkle,	25 00
Santa Cruz, Cong. ch. and so.	10 00—183 49

DAKOTA TERRITORY.

Shiloh, Mission ch.	2 50
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CANADA.

Province of Quebec, —	
Eaton, Cong. ch. and so.	3 00
Montreal, Justice Torrance,	10 00—13 00

FOREIGN LANDS AND MISSIONARY STA-TIONS.

England, Albyns, Mr. and Mrs. Gelli-	
brand,	50 00
Micronesia, Jaluij, J. L. Young,	13 52
Persia, Oroomiah, Mr. and Mrs. B.	
Labaree, Jr.	40 00—103 52

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>	
For several missions, in part,	5,970 11

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	2,000 00
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MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. s. s. 22.29;	
Brunswick, Cong. s. s. 60; Cumberland	
Cen., Penny Contr. of s. s. for Madura,	
50; Norridgewock, Cong. s. s. for a school	
at Harport, 30; Yarmouth, 1st Cong. ch.	
and so. 18.76;	181 05
NEW HAMPSHIRE. — Gilmanton, Cong. s. s.	
VERMONT. — Barnet, Cong. s. s. 40; North-	
field, Cong. s. s. 1.80; South Royalton,	
Nellie Stearns, 25c.; St. Johnsbury, South	
Cong. s. s. for Normal School at Harport,	
200; North Cong. s. s. 45; Sudbury,	
Penny Collection, 18c.; Wells River,	
Cong. s. s. 37.60;	324 83
MASSACHUSETTS. — Brookline, Bethany Sisters	
Bible Class, Harvard ch., for school	
at Amasia, Turkey, 25; Granby, Cong. s. s.	
for student at Harport, 30; Hadley, 1st	
Cong. s. s. 8.67; Newburyport, An. offer.	
of Kittie (3.) and Alice (2.), 5; So. Adams,	
Cong. s. s. 40;	108 67
CONNECTICUT. — Windsor Locks, Cong. s. s.	
for Theol. Student at Marsh,	50 00
NEW YORK. — Berkshire, Cong. s. s. for	
student at Marsovan, 30; New York,	
Olivet Miss. Asso. for Olivet Mission	
School, Turkey, 30; Mary P. Cushman,	
50c.; Margaret Cushman, 50c.;	61 00
PENNSYLVANIA. — Philadelphia, Cent. Cong.	
s. s.	25 00
MARYLAND. — 1st Cong. s. s. for teacher in	
India,	25 00
DISTRICT OF COLUMBIA. — Washington,	
George Irving,	10 00
OHIO. — Hudson, Cong. s. s. for Madura, 6;	
Tallmadge, Cong. s. s. 30.57;	36 57
ILLINOIS. — Chicago, N. Eng. Cong. s. s.	
for Theol. pupil at Harport, 65.16; Pay-	
son, Cong. s. s. for child in Madura, 25.30;	
Princeton, Cong. s. s. 3; Rosemond, Con-	
tents of Artie's bank, 63c.;	94 09
MICHIGAN. — Calumet, Cong. s. s. for Japan	
student, 12; Marcelona, Lewie, and Mary	
Bryant, 1;	13 00
MINNESOTA. — Christmas offering in Cong.	
s. s., for pupils at Marsovan,	6 00
IOWA. — S. s. class for the Dakotas,	5 00
CANADA. — Montreal, A. Kingman's s. s.	
class for scholar at Ahmednuggur,	25 05

972 76

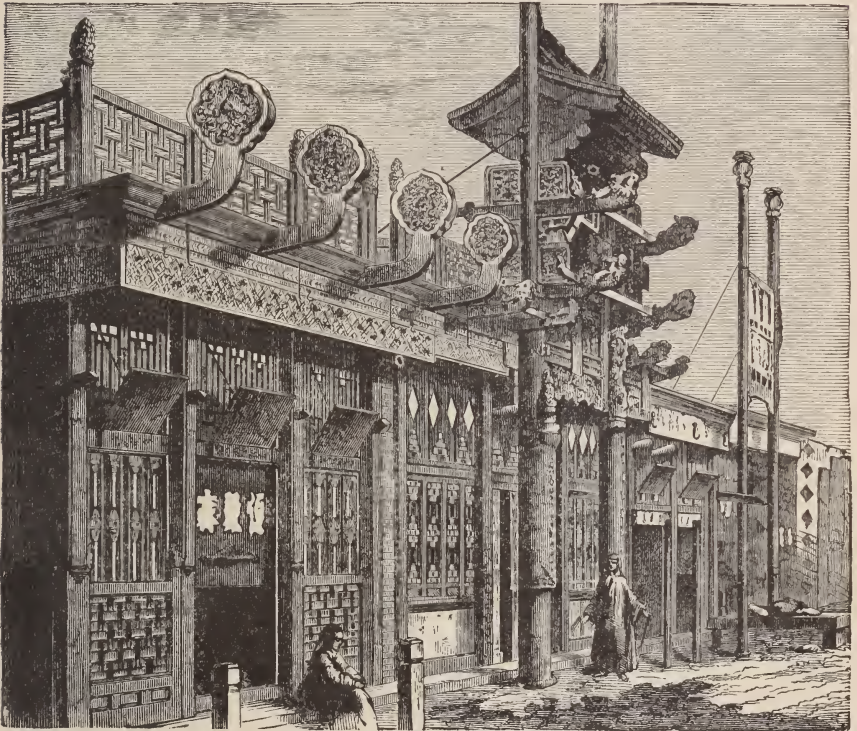
Donations received in January,	33,778 91
Legacies " " " "	2,416 86
	<u>\$36,195 77</u>

Total from Sept. 1st, 1878, Donations, \$100,590.81; Legacies, \$18,768.71 = \$117,359.52.

# FOR YOUNG PEOPLE.

## CHINA.

IF all the people of all the world can be imagined as standing abreast, in a single line, so that they should just touch one another, that line would be about 500,000 miles long, long enough to reach around the earth twenty times. And if you could pass in front of that line and look on each face, at least one man in every four you would see, would be a Chinaman.



MERCANTILE WAREHOUSE, PEKING.

There are eighteen provinces in China proper, each one being about as large as Great Britain, and yet it is very doubtful whether many of the boys and girls who have finished their geographies, know so much as the name of any one of these provinces. We Americans talk much of our vast country, yet China with its dependencies has 300,000 more square miles than are found in all our States and Territories, including Alaska. On each square mile in the United States there dwell, on an average, ten or eleven persons, while China has at least two hundred and fifty inhabitants for every one of her square miles.

There are from three to four hundred millions of souls in the empire, and though we think a good beginning has been made towards giving them the gospel of Jesus, and many thousands have already learned to love him, there has not yet been sent from all Christian lands so much as one minister for each million of people. What should we think if there were only forty ministers of Christ in all the United States of America? If Christians knew more about China and thought more about it, they would surely make more effort to give to its millions the gospel.

#### THE CENTRAL FLOWERY KINGDOM.

The Chinese have many names for the land they inhabit. It is from their name Ts'in or Chin, that our word China comes. This is very like the name Sinim, by which it is supposed China is referred to in the Bible (Is. xlix. 12). They call it also "The Middle Kingdom," sometimes "The Central Flowery Kingdom," because they suppose it stands in the centre of the earth.

On the opposite page is a picture of the Great Wall built upon the northern boundaries of the empire two hundred years before our Saviour came to earth. It was designed as a defense against the warlike Tartars, but is now quite useless. It runs from the sea along the northern border of the empire for 1,300 miles (some authorities say 1,500), passing through the valleys and over lofty mountain ranges. The wall varies from fifteen to thirty feet in height, and is about as thick as it is high, while at intervals there are large square towers, some of them being fifty feet high. It is said that six horsemen could ride abreast on the top of the wall. What energy and patience the Chinese must have had to build this enormous structure, which has lasted now for over two thousand years!

#### WORSHIP OF ANCESTORS.

There are said to be three national religions in China. One originated with Confucius, a sage who lived about six hundred years before Christ. All the Chinese reverence him, and yet a large portion of them follow another religion than the one he taught. Some are Taoists, and some Buddhists. But while these three forms of religion are professed, the people care little about any one of them. Once or twice a year each Chinaman bows and worships heaven and earth, but every day of the year and in every house in the land, worship is offered to departed ancestors. The universal religion of China is the worship of ancestors. Each family keeps what are called ancestral tablets. These are boards, usually about twelve inches long by three wide, on which are written the name, rank, titles, birth and death days of each deceased member of the household. Every day, morning and evening, incense is burned and worship offered before these tablets.

One of the saddest things about the religions of China is that none of them seem to have it for their object to make men better. A priest once said to a missionary: "Your religion does not give what the people want. When they worship they wish to know whether they can grow rich and recover from disease. In the case of believing in Jesus, there are no ben-





THE GREAT WALL OF CHINA.

efits of this kind." The people have no idea of a religion whose aim is to free from sin and make men pure.

Though the Chinese are good scholars and have many books, they are as superstitious as the lowest savages. They believe in ghosts and evil spirits, and one of their singular notions is that these evil spirits go in straight lines, and hence they make their streets crooked so as to confuse and keep off the bad spirits. They also believe in an oracle by which they



CONSULTING THE ORACLE.

can foretell their fate. The picture above represents a person consulting this oracle before a priest. While incense is burning and crackers are fired off, to keep the god awake and attentive, the inquirer shakes a cup in which are placed strips of wood with some written words upon them, and from the strips that fall upon the ground he learns his fate.

Another singular notion of the Chinese is that they can convey to any spirit, whether human or divine, whatever they may please, by simply burning the article, or an image of it, in the flames. Hence as they think that a friend, after his spirit leaves the body, will need just what he needed here, they burn paper images of these objects, and so fancy that they reach the departed soul. A missionary describes a paper house which he once saw built for a person who had died. "It was about ten feet high and twelve deep. It contained a sleeping room, library, reception room, hall, and

treasury. It was furnished with paper chairs and tables. Boxes of paper money were carried in. There was a sedan-chair, with bearers, and also a boat and boatman, for the use of the deceased in the unseen world. A table spread with food was placed in front of the house." This whole paper establishment was suddenly set fire to, and in the midst of a fusilade of crackers it quickly vanished in the flames. What a pitiable notion this is as to what human souls will need in the future!



WRITING AND SALE OF PRAYERS.

This idea that whatever is burned in the sacred flame is thus conveyed to unseen spirits, is applied to prayers. The Chinaman always writes his prayers and then burns them. So he fancies they go up to the god or spirit he would address. The practice of writing prayers explains the picture above. The priests behind the bar are filling up blank prayers,

according to the wishes of their customers who come with their various wants. People come to buy prayers for themselves and for others, and having had them filled out, they go away to burn them.



BURNING PRAYERS.

Among other singular customs of the Chinese are those connected with the death and burial of people. When any man is supposed to be dying he is taken into the hall of his house and washed and dressed in his best clothes. Of course such treatment often hastens death. When he is fairly dead a priest is called who exhorts the spirit to leave the body. Coins of gold or silver are put in the dead man's mouth. With these, it is supposed, he can pay his way in the other world. The coffin is usually all ready, since most Chinese make this provision for themselves long before they die. It is said that children often present their fathers and mothers with a coffin as a suitable birth-day gift when they have completed their sixty-first year. After the body has been closely sealed in the coffin, it is kept in the house

for fifty days of mourning. During each of these days, the family go into the street, and kneeling in front of the house they wail bitterly. All the relatives send offerings of food and money to be placed before the coffin



CHINESE FUNERAL PROCESSION.

for the use of the spirit which remains in the body. They imagine that each person has three souls, and on the twenty-first day of mourning they raise huge paper birds on long poles, and these birds are supposed to carry away one of the souls to heaven.



HOW THEY BURY THE DEAD.

The Chinese are like some foolish people in America in imagining that good or bad luck is connected with certain ways and places. But the

Chinese carry it so far that they seek a lucky spot for a grave, and a lucky day and hour for the funeral. This often takes a long while, and a burial has been known to be delayed many months till a really lucky time could be pitched upon. When the day comes the people gather at the beating of gongs, and the priest calls upon the remaining spirit to accompany the coffin to the tomb. The procession is then formed, of which we have an engraving on the preceding page, taken from a native picture. The ceremonies are almost endless, quite too many to describe here. Usually a band of musicians, or gong-beaters, goes first, then men with banners on which are inscribed the names and titles of the deceased and his ancestors. In the sedan chair which follows is placed the man's portrait. Then follow more gong-beaters, and near them a person who scatters on the ground paper money, representing gold and silver coins. This mock-money is supposed to be for the hungry ghosts who are wandering through the air, and will annoy the departed soul unless they receive toll. Then comes the coffin, and after that the relatives all clad in white, the mourning color in China.

On the arrival of the procession at the burial-place, a person who is supposed to be able to drive away evil spirits strikes each corner of the grave with a spear, and the priest calls upon the soul of the dead man to remain with his body in the tomb.

#### CRUELITIES TO CHILDREN.

Is not all this a sad story of superstition? And the Chinese in some directions are as cruel as they are superstitious. If they are kind to their parents, they are inhuman to their children. The girls suffer most. Their feet are tightly bound to keep them small, in a way to give them constant pain. The wail of the poor feet-bound girls is heard far and wide in China. And in some provinces parents kill their daughters and nothing is thought of it. It is said that in the great city of Foochow, more than half of the families have destroyed one or more of their daughters.

What can save such a people but the gospel of Jesus? It is pleasant to close this sad story of wickedness and superstition by telling how the light is beginning to shine in the midst of the darkness. Thirty-five years ago no Protestant missionary was permitted to live within the bounds of China. Now twenty-six missionary societies are maintaining laborers, and 312 churches have been organized, with 13,035 members. Between forty and fifty thousand people have left their idol worship, and are hearing the gospel of Jesus. Will not some of the young people who have read this story of China ask God to fit them to go to that land with the blessed Word of Life?

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THE question asked above brings to mind the following letter recently received at the Missionary Rooms:—

"This year Margaret and I have saved fifty cents each for foreign missions. I am very glad that the *Herald* has a department for children, though mamma always reads the other part to us, and we both hope to be missionaries.

"Your little friend,

MARY F."



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